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Luther League Review

Luther League of Kansas

Fourth Annual Convention at Peabody, Kan., April 28-30.

BY FRED G. NICHOLAS.

THE Luther League of Kansas held its fourth annual convention on April 28-30 in St. Paul's Evangelical Lutheran Church at Peabody, Kan., Rev. Harvey S. Lawrence, D. D., pastor.

The League, although young, has been placed on a splendid working basis by the former efficient officers, and promises to do effective service for our beloved Zion here in this territory. Dr. Lawrence and his good people of Peabody were true to their reputation and welcomed us with genuine Lutheran hospitality. A six o'clock luncheon was served by the local League to about one hundred delegates and visitors at the church on the first evening, which offered an excellent opportunity for every one to get acquainted.

The meetings were full of interest and were all well attended. The Common Service, which was used throughout, was made most impressive by the splendid vested choir of thirty trained voices, every one of which belongs to our Peabody church, and their excellent special music was much appreciated.

KANSAS LEAGUERS AT CONVENTION.

First Session

The convention was opened with vesper services at eight o'clock Wednesday evening, led by Dr. Lawrence, and the convention sermon, "Doers of His Word," was preached by Rev. Benjamin R. Lantz, of Salina. His inspiring sermon follows in part:

Receive with meekness the implanted Word, which is able to save your souls. But be ye doers of the Word and not hearers only, deluding your own selves. For if any one is a hearer of the Word, and not a doer, he is like unto a man beholding his natural

face in a glass; for he beholdeth himself, and goeth away and straightway forgetteth what manner of man he was. But he that looketh into the perfect law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing.

Our ears have been fashioned to hear. Our tongues have been fashioned for speech. Messages, pleas, lectures, sermons, are prepared for living auditors. Our daily conversation is intended for interested sympathetic hearers. Many illustrious souls being dead, yet speak. But the power of their immortal thoughts is broken and their glory faded if men and women do not hear. Holy men of God have spoken His Word to be heard. His Word is not a lot of secrets to be whispered or a book of magic to be peeped into. God calls "O Earth, earth, earth, hear the Word of the Lord." Jesus cries, "Who Hath ears to hear, let him hear." Every page of His Word invites us to receive with meekness the implanted Word. We should be first of all prepared hearers. We should be eager, not dull apathetic hearers, hearing His Word as the prisoner hears his reprieve, the youth of his promotion, the entombed miners their rescuers. We should be reverent hearers, for His Word is the Word of Creation, of Truth, of Salvation, of Judgment.

The sin of many is that they hear words of profit, of pleasure, of worldly wisdom, of reform, of science, of art, of the novel, of the lodge, of the market, but they don't hear the Word of the Lord. Their souls live in a land of famine.

Our first business is to hear, and James addresses these words to hearers, to those of us who attend church and who work in the League and Sunday school. He tells us we are to be doers as well as hearers. God's Word is to be done as well as heard. The great, serious and important words of life are spoken to be vitalized in thought and action, to issue in deeds of love, of industry, of healing, of justice, of reform, of education. So God's Word has been spoken to move human wills to action.

His Word was an active agent before the morning stars sang together. In the majestic prelude to the sweet music of inspired Scripture the author declares "And God said—and it was so." When the Word became flesh, the Incarnate Word was a doing Word, He taught, He preached, healed, forgave, sacrificed, loved, died, arose, ascended, gave gifts, interceded. God's purpose for His Word is altogether defeated when it is not creating, regenerating, comforting, saving, upbuilding through human agency. We are doers of His Word when it works *within* us for the upbuilding of Christian character. When we are doers of His Word, we do not go through life hunting character materials. We reject the wood and hay and stubble and build in the gold and silver and precious stones of truth, honesty, justice, purity, unselfishness, obedience, truthfulness, temperance, love and joy.

When we are doers of His Word, it works *through* us. We glorify God. Hands are busy executing His commandments. Feet speed on His errands. The doer doesn't stand idle in the church. He ushers, he sings, he teaches, he serves on committees, he writes papers, he passes hymn books, he invites others to the League, he makes offerings, he does any service, humble or exalted, which his hands find to do and which his talents make possible. He ministers unto the erring, he cheers the discouraged, he feeds the hungry, he clothes the naked and visits the sick and imprisoned.

Doers of the Word are wise. Mere hearers are exceedingly foolish. Our Lord says, "Every one that heareth these sayings of Mine and doeth them is like unto a wise man; every one that heareth them and doeth them not, is like unto a foolish man." St. James speaks of the folly of simply hearing when he says he is like a man beholding his natural face in a glass. He beholdeth himself and goeth away and forgetteth what manner of man he was. Even more foolish is the person who looks into the perfect law of liberty and beholds there his spiritual face with its blemishes and sees there the cure which makes a robust soul and then who forgets, who doesn't do the holy and acceptable and perfect Will of God.

Doers of the Word are blessed in their deeds. They have unfading soul satisfaction. Their lives are greatly enriched. They have found the fountain whose sweet waters insure perpetual sunshine of soul and joyousness of spirit.

Doers of the Word bear witness to their salvation. They put the seal to their salvation. It is not hearing but doing which bears witness to the reality of the faith that saves. Dr. Charles Albert once said, "We are saved by our faith, but we are judged by our works." At the judgment our Lord says, "Inasmuch as we have done it." Doing the Word calls for the best that is within us. But if we depend upon natural ability alone, the task will be too great. The sufficiency is of God. Whether we do His Word by believing on His Son Jesus Christ or by working out our soul's salvation with fear and trembling or by leading a Luther League meeting or by supporting the missionary, education and charitable institutions of our Church, or by transacting business, or casting our vote, we do it successfully, gloriously and acceptably when and only when God works within us to will and to do of His good pleasure.

An address of welcome on behalf of the local society was then given by Prof. P. C. Vilander, president of the Peabody League, and the address of welcome on behalf of the congregation was given by Mr. Will Harsh. The hearty welcome here given was manifested throughout the convention. Fred G. Nicholas, of Emporia, responded on behalf of the State Luther League. After the closing order of evening worship, the registration of delegates and visitors took place.

Second Session

The Thursday morning session opened at nine o'clock with a devotional service led by Rev. C. F. Wiest, of Hays City, after which President Grothe took the chair, with Miss Margaret Romeiser the recording secretary. After the reports of the officers as to the work they had accomplished during the past year and the appointment of committees by the president, an especially strong address was given by Rev. Holmes Dysinger, dean of the Western Theological Seminary at Atchison. The following is a brief synopsis of his address:

The chief causes for this state of affairs are to be found in the materialization of ideals in our modern life and the elimination of sacrifice as a motive force in human endeavor, even where it is altruistic in aim. The source of supply must be the congregations themselves or the Churches will go out of existence. They will lose their vitality. The chief recruiting officers must be the parents in the home, the members of our Church Councils, the officers and teachers in the Sunday schools, and the young people composing the Luther Leagues in our congregations, and the pastors, who by directing young men to the Gospel Ministry as a calling worthy of the best and most gifted, by magnifying the office of the ministry and by esteeming those who consecrate themselves to the work highly, will soon turn the current in the opposite direction and be instrumental in crowding our colleges and seminaries with students for the ministry.

An interesting paper, "The Junior League: Its Place in the Church," prepared by the Luther League of Atchison and read by the Atchison Junior League delegate, was read at the Thursday morning session. It dealt with the relation of the Junior League morally, religiously and financially with the Lutheran Church, and laid special emphasis on the responsibility which rests on the shoulders of the Luther League in the fostering of the growing Junior organization.

The Junior League has a most important wo[rk] perform in the curriculum of the Church, whic[h] other existing organization can adequately care

Just as the Luther League, Sunday school, missionary society and catechetical classes each has a definite duty, so the Junior League has its place to fill, and every Luther Leaguer should do all in his power to foster this organization and aid it to gain the important position which it must have in the Church of God.

Rev. Beiswanzer, of Kansas City, Mo., opened the discussion of this paper.

Mr. Will Olson, of Glasgow, Kan., then gave an excellent paper on "Character Building in the League," which was discussed by Rev. Lantz, of Salina. Mr. Olson said in part:

Character building in its present accepted sense has come with Christianity. It is the making of the ideal man. The man of character is big hearted, purposeful, and a leader among his fellow men. His inner life determines his character. His greatness lies in the intensity and nobility of his ambition.

The teachings of Jesus Christ must lie at the foundation of all Christian characters. His presence and His grace are necessary for the building of character. A knowledge of Christ and of His will is man's greatest need. His teachings must be incorporated into, and becomes a part of the Christian's life. Our own goodness would be impossible unless preceded, and stimulated by the goodness of others.

The Holy Spirit is the great character builder. Christian exercise develops Christian character, and as the growth of one stimulates the growth of another in our Leagues, we are mutually helpful in the development of Christian character.

Third Session

The devotional service Thursday afternoon was led by Rev. J. C. Jacoby, D. D., of Wellington. An interesting round table discussion of Luther League problems was then conducted by Rev. Luther M. Kuhns, General Secretary of the Luther League of America, based upon the following questions:

1. What can the president do toward making the League efficient?
2. How shall we get our old members back as they drop out?
3. What can be done toward securing attendance?
4. What can the members do toward making a good League?
5. Should the rules of the Constitution be strictly observed?
6. What can the vice-president do to make the League efficient?
7. What suggestions can you make for maintaining and increasing interest after organization?
8. What suggestions can you make for the Social Committee?
9. What suggestions can you make for the work of the Membership Committee?
10. What suggestions can you make for the work of the Executive Committee?
11. What can suburban Leagues do?
12. Why should your Luther League belong to the District and State Luther League?
13. What outline program for Church Work by men and boys under the direction of the local League can you suggest?

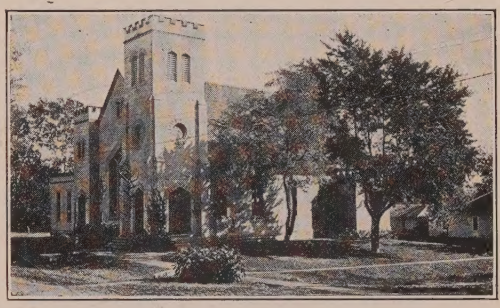
A. J. Beil, of Salina, then read an interesting paper on "Young Lutherans and Medical Missions," which was discussed by Rev. A. B. Shrader, of Kansas City, Kan. Mr. Beil's address follows in part:

The medical mission is sending out urgent calls for laborers. They are making their appeal to you and to me. The cause they present is a worthy one. It has called some of our greatest men to the field of service. These men have followed the example of an who loved humanity so much that he gave His get begotten Son to be a missionary and a physician. Gift of God began to accomplish His mission among men by healing their bodies. During His early life, he performed thirty-six miracles. The significance of this is noted when you remember that out of those thirty-six miracles, twenty-three were miracles of body healing and three raising the dead.

Christ's healing power had a twofold purpose: First, the miracles were performed in order to establish among men the divine origin of Himself and His mission, and second, to relieve suffering, thus proving to man His love for a diseased and sin-stricken world.

My dear fellow Lutherans, the medical mission call is a noble work. It is Christlike in character, apostolic in aim, and invaluable in its influences. The function of this work is naturally physical, and it is also, however, supremely spiritual. The one feature that distinguishes the medical mission from that of an ordinary state institution is that it has a twofold cure—healing for the soul as well as for the body. In connection with this double cure, it paves the way for other achievements in life.

Probably no other agency has been so fruitful in disarming anti-foreign prejudice as the medical missions. It has broken down caste barriers and prepared the way for preaching of the Gospel. Government officials and dignitaries have been reached with the Gospel message which was taught by a medical missionary. After the homes have once been opened, many advanced changes are quick to follow. But at the present, the results are limited because we need more physicians to look after health conditions. Imagine yourself a missionary at one of our mission sta-



ST. PAUL'S CHURCH, PEABODY,
Where Convention Was Held.

tions without a physician. Here is a good application of the great need: "A mother, a missionary in one such place in western Asia, found her two children to be ill; one of them died soon after. She then took the other and journeyed six days to the nearest doctor. 'Too late,' he told her, and then she turned and journeyed back. On the second day of her journey home, this child also died, and the rest of the way she traveled with her dead child in her arms." My dear people, this tragedy would not have happened if there had been a physician near by.

Christ sent forth His disciples in twos. Would not that be a happy combination, that would provide for a medical missionary to accompany every clerical missionary, in every station where outside medical aid is not readily available?

Surely the medical mission work is presenting a just cause. Their call to us for support cannot be laid aside. We must face it bravely with the hope that God will use us to better present conditions. There is but one question of service, and that is, "Lord, what wilt Thou have me do?" There is but one object of service, and that is the glory of our Lord and Master. "The field is the world, and the world is the field." As much for the doctor of medicine as it is for the preacher of the Gospel.

I pray you young Lutherans to look well to the field and remember, that what God has given you, you owe to them. It is a debt from which you cannot escape save at the sacrifice of the instincts of your humanity and promise of your religion."

How better can you be "pleasing unto Him" than by placing your life where it helps most in obedience to His last injunction, in preaching the Gospel to every creature? Possibly you excuse yourself from this commission on the grounds of inadequate spiritual fitness. But is this lack not due to your own neglect? What you have not, you may and ought to

have, so make it your purpose to know the mind of God, and He will lead you to some conclusion as to your future.

If men can go everywhere for gold, surely you should be willing to go anywhere for God. Even if it causes you to surrender some of your riches and friends. A life of service is sweet, and close to God, so try to hear the call of your mission workers, who are calling: "Come over and help us." Will we turn a deaf ear to that call? I trust not, but pray that we will be the young people who will say, "Here, Lord, am I, send me."

An address on "The Young Lutheran's Duty to Foreign Missions" was then given by Rev. H. F. Martin, of Abilene, and an address on "The Deaconess Calling" by Rev. C. G. Stacy, of Bunker Hill.

Fourth Session

The most inspiring and helpful session occurred on Thursday evening. The vespers were conducted by Rev. G. G. Clark, of Wichita, after which an instructive illustrated lecture on "The Hero of the Reformation" was given by Dr. Lawrence. This was followed by the congregation heartily singing "A Mighty Fortress Is Our God," which was also illustrated. Rev. Luther M. Kuhns then gave an interesting and helpful address on "The Luther League," which was followed by the closing order of evening worship.

Fifth Session

The devotional services Friday morning were conducted by Rev. C. W. Seville, of Minneapolis, Kan. Rev. G. G. Clark, of Wichita, then gave an excellent paper on "The Young Lutheran and Evangelism," which was followed by a general discussion. Rev. Clark said in part:

There are as many different methods of evangelism as there are ways of presenting or promulgating the Gospel.

Every Church has its own methods, and the Lutheran Church has hers, which differ very much from any others. She is thoroughly evangelical in all of her work and methods. She believes the Gospel should be abundantly preached at all times.

Evangelism in the Lutheran Church is not limited to special, periodical efforts, but it is a continual effort to preach Christ and spread His kingdom. It is not the work of a chosen few men who go from place to place, but it is the work of every settled pastor and congregation throughout the entire year. Special services are sometimes held during the Church festival season, but the work of evangelism is not confined to these. Every season is expected to be evangelistic, having in it the declaration of the great Gospel truths, and carrying with it an appeal to the hearts of men to accept it.

The baptism of a child and the administration of the Holy Supper are evangelistic acts because by them the Gospel is promulgated and Christ's kingdom is spread. In Paul's charge to Timothy (2 Tim. 4:1-5), after he exhorts him to faithful preaching, exhortation and vigilance, he says, as though including all he had already said in one concise statement, "Do the work of an evangelist."

From Schaff-Herzog we learn that "The original sense of evangelization was the mission work done on the basis of the universal testimony of the faithful and in the strength of a special grace. Later, the word expressed an effort made to correct the declension during the Middle Ages from apostolical ideals of Christian living, and still later the content of the word came to be the efforts made in the service of the Church as one of the blessings of the Protestant Reformation to preach the pure word of grace and to stimulate to higher, individual and community life and to larger activity in Christian service, and still later to express an unofficial activity within the evangelical national Churches, essentially related to the work of Home Missions."

A historical review of the subject reveals the fact that the idea of evangelism held by the Church in the Apostolic Age, and later in Reformation times, is the idea held by the Lutheran Church. She does not believe in unofficial evangelistic work, neither does she, as a usual thing, have regularly appointed traveling evangelists, nor does she encourage or support the idea of a professional evangelist who goes about the country engaging in evangelistic work wherever opportunity can be made for him.

There are some organizations that depend upon certain special periods of services under the leadership of an evangelist for the conversion of sinners and the increase in Church membership.

The Lutheran Church believes and teaches that the Holy Spirit is present at all times, ready to exercise His gracious influence through the Word and Sacraments upon the lives of men and women, bring them into the Church, whenever they are faithfully used by Christian people. She believes in the constant and faithful use of the means of grace by pastor and people, as the established ordinance of the Church by which souls are brought into the kingdom of God. The little child is, according to Christ's command, brought into covenant relation to God by Holy Baptism. When he comes to maturer years, he is carefully instructed in the essentials to a Christian life, and membership in the Church, and then, upon his own willingness, he is received into full membership in the congregation, and is admitted to the Communion.

The adult who has not enjoyed the blessing of Baptism and care of Christian parents and the Church, must be awakened and taught the necessity for regeneration and the essentials of a Christian life. He cannot believe unless he knows, and he will not know unless he is taught. Some Churches advocate and adhere to the periodical revival method of doing this. The Lutheran Church is not advocating this method, and never has, as a whole Church. Unfortunately, at times, there have been some individual congregations and synods that have, in part for a time, yielded the regular preaching of the Gospel, the proper use of the Sacraments, diligent catechetical instruction and regular personal Christian efforts in the work of the Church, to these periodical spasmodic efforts. But sad experience clearly shows it was a great mistake. Some good may be done, some souls saved, some strength added to the Church, but it will only be small compared with what can be accomplished by the regular, systematic, Scriptural means, and the harm done is oftentimes such that the Church never recovers from it.

Church statistics show that the Lutheran Church, with her conservative, Churchly, Scriptural methods, is making a very much larger percentage of increase in her membership than any of the other great denominations. This speaks well for her ideas and methods of evangelism, and should conclusively settle the question of the best method in the minds of all young Lutherans.

Miss Florine Teichgraeber, of Emporia, then read a splendid paper on "The Claim of the Church upon the Luther League," and the discussion was led by Rev. C. G. Stacy. Miss Teichgraeber said in part:

"Of the Church, By the Church, For the Church"—simple, comprehensive, glorious motto of our Luther League—what more plain, personal note of duty and responsibility could have been set forth to the individual members of our organization than this? The Luther League is no longer a dream, an experiment; it is a living, working reality; a large and increasing force that is making its influence felt in every community where it exists. If it stands for influence and power, it is because the members are strong individual factors; so we would like to state our subject. "The Claim of the Church upon the Leaguer," thus striking a more personal, soul-searching truth home to our hearts.

Leaguers are "of the Church"—we have taken upon ourselves solemn confirmation vows; these vows are no mere idle words. Before God and man, we must be true to our vows. As Leaguers we are members of the visible Church, but more truly of the

Church invisible, and as such we dare not shirk duty, we dare not slight the means given us to grow in faith, to be better prepared to give a reason for our faith, to cement our fellowship one with another, to develop into the likeness of Christ. We are under the direct eye and hand of the Church, she gave us birth and feeds us spiritually. Our Lutheran Zion has bequeathed us a rich heritage.

Of the Church, we are a part, by the Church we are fed and sustained, and for the Church we must live and work. Succeeding generations will look upon our labors, as we live in the fruits of the generations gone. The Church demands of us as Leaguers, interest, enthusiasm, energy, effort. As we study our topics from week to week, we become more diligent hearers and doers of the Word; we catch enlarging visions of what the Great Head of the Church has done for us. The Church can rightfully claim our presence at her services. The Church can claim greater loyalty from the Leaguer because he knows her history, doctrines, literature, institutions, missions, as well as a host of workers in all these fields. She can claim from the League more men for the ministry, more women as teachers, deaconesses and missionaries, all more efficient because they are more intelligent.

But if the Church would claim for herself our presence at her altars, our love and loyalty, and our work, she must pay a price. In whatever measure the great Lutheran Church is true to her distinctive doctrines, and methods of work and worship, and in whatever measure she emphasizes these by their use, in the same measure will there grow up in the midst of the Luther League a Lutheran consciousness that will surely inspire in the lives of her members a piety, love and devotion hitherto unknown. From such an influence will come in God's own time, one united Lutheran Church marching on to larger conquests for Christ, our King.

Miss Freda Marsh, of Abilene, then read a well-prepared paper on "The League's Message to the Individual," which was discussed by Rev. L. A. Harshman, of Ottawa. Miss Marsh said in part:

The League's message to the individual is threefold—educational, social and spiritual. Its educational advantages to the individual are clearly manifest. Through a study of its topics, one is brought into closer touch with our Church history, missionaries, festivals—with our Lutheran schools, and with the doctrine defined by our Church. This instruction should make our League members more efficient Church members.

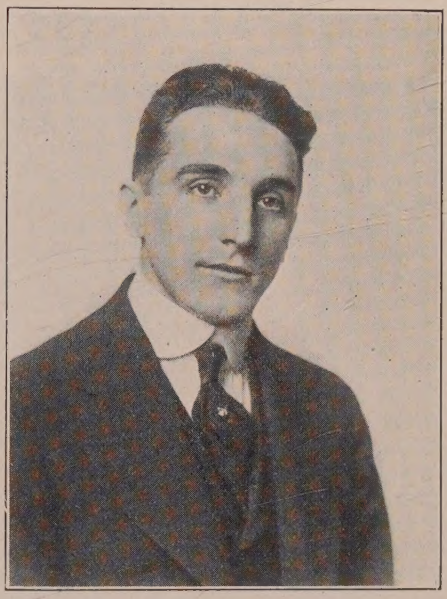
The social life, or mingling with our fellow members, furnishes inspiration, helpful in living a truly unselfish, Christian life.

The third and most important gift of all, offered by the League to the individual is spiritual blessings. Through a knowledge of the Word, we are taught an undying love and fidelity for the Word; then we are truly competent to go out and work in the Master's vineyard, and to become not only hearers of the Word, but also doers thereof, and the message that should come to every Luther Leaguer then should be that of service. So the Luther League teaches us, if we but train our ears to catch the sound, to be faithful to the Church; to win others to the Church, to give of our time, talents, and substance to the Church, and lastly, to pray for the Church, and so enable us to live up to our motto, "Of the Church, by the Church, and for the Church."

Sixth Session

The devotional service Friday afternoon was led by Rev. C. G. Stacy, of Bunker Hill. Rev. A. B. Shrader, of Kansas City, Kan., then gave an excellent paper on "Why Use the Common Service." This was ably discussed by Rev. H. F. Martin. Rev. Shrader said in part:

I do not rise to defend The Common Service; it needs none. Wherever and whenever properly used, it establishes itself in the congregation and remains. The use of it binds the Church of the present with the Church of the past. It expresses the faith of the fathers in the words of the fathers. The historical continuity secured in the use of this Service is one of its benefits, and undeniable charms. Likewise, it expresses the Gospel; the words and thoughts of the divine Word are here set forth. The doctrines of the Trinity, of sin, forgiveness, eternal life, are spoken and chanted again and again. Here the soul finds God. Confessedly the worship of God should be orderly, dignified, becoming. This Service corrects irreverence. Lutheran congregations which use it are reverential in worship. Lutheran consciousness and unity of spirit are fostered. How delightful to a Lutheran in wide peregrinations, to find the same order of service in every city of the United States. He is equally at home in the village Church or rural place of worship. In the celebration of the four hundredth anniversary of the Lutheran Reformation, this same Common Service should play a conspicuous part. With difficulty could the Church year be observed without our Common Service. Every Luther Leaguer should learn the Service by heart, so that he could take part freely and heartily.



FRED G. NICHOLAS,
New President of Kansas League.

The election then took place and the following officers were elected for the coming year:

President, Fred G. Nicholas, Emporia; first vice-president, Lucille Schroeder, Peabody; second vice-president, Ernest Kugler, Abilene; recording secretary, Margaret Romeiser, Glascow; corresponding secretary, Evan Tonsing, Atchison; treasurer, A. J. Biel, Salina; member of the executive committee for five years, H. V. Grothe, Wichita.

We then had the pleasure of listening to another address by Rev. Luther M. Kuhns. He vividly described to us the national Luther League convention, which was held at Baltimore, and gave us some valuable suggestions as to how we might improve our work in the future. After singing our Luther League Rally Hymn we adjourned and spent a pleasant hour viewing the city.

Seventh Session

The vesper services Friday night were conducted by Rev. L. A. Harshman, of Ottawa. Then followed the address of the evening, "Education in Service," which was given by Prof. W. E. Tilberg, dean of Midland College, Atchison. Professor Tilberg said in part:

Sometimes we hear it said that there is a conflict between character and service, and that the all-important thing is not what you are, but what you do. This is based on the assumption that you render a service merely because it brings you popularity, power or influence, rather than as a result of the inner call to service. However, we all agree that good works can never win Heaven. But good works are as much the natural result of the Christian life as fruit is of the tree.

The man of true faith has a missionary zeal, and seeks the regeneration of mankind. Service is that which has a wholesome influence upon the lives of men. *Christian service is worth while,* and is enriched by the right use of wealth, power and influence. But the moment that these become ends in themselves, that moment they are a curse and interfere with Christian service.

Giving is not important in itself, but it makes actual and active those things in a man's character, which before were only potential and theoretical.

Giving curbs selfishness. The Christian loses self-interest in a burning desire to do God's will towards his fellow man. Self-centered Christianity is an impossibility. You can make no greater investment than to give your life in service for others. So live that every individual who comes in contact with you will bless you to the end of his days because your life made his life more worth while.

What shall be the relation of education to service? The educated man has received the ten talents. He has no right to seek money or political power, or social influence for their own sakes, because God has taken him upon a lofty mountain and given him a vision of greater things. He has seen the problems of society, and looked upon the fields of service. Love and sympathy have been developed day by day and have become the controlling factors of his life. God has called upon him not only to serve, but to become the leader of men, because he knows himself, and has learned to know others.

He has given you the power to appreciate the higher, the nobler, and the ideal, and he expects you through love and sympathy, to establish that in the environment of your fellow men in order that boys and girls may become fully developed men and women, physically, mentally, morally and spiritually. And you, my friend, if you want to become the most efficient man for service, get an education. Education does not create, but develops the God-given powers of men.

May God grant us more men and women who have received the vision of personal service for Christ, and who are willing to pay the price of preparing to do the work most effectively.

Following the address a short business session was held, at which time Miss Lena Hodson of Atchison was appointed as Junior Luther League superintendent, and Miss Dora Albers of Bendena was appointed State Review secretary. It was decided that the meeting place for the next convention be left in the hands of the executive committee. One new Luther League was added to the State League's membership, that of Eureka, Kan., which was organized last October, Rev. Paul Mennenoeh, pastor.

At the close of this session and after the benediction had been pronounced, the delegates and visitors reluctantly said good-bye to each other and their many newly-made friends in St. Paul's congregation.

WAIT FOR THE MUD TO DRY

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Exchange.

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LUTHERFORBUNDETS SANGBOK. Augustana Book Concern, Rock Island.

This is a unique book. It tries to solve in music the bilingual problem. It is a book of songs published for "the Luther League of the Augustana Synod and with the Synod's authority." The songs are not arranged according to contents. We are glad to note in the English half of this collection of hymns the inclusion of the Luther League Rally Hymn of the Luther League of America, "Oh, Christians Leagued Together." The hymns of the Swedish half of the book and of the English half of the book differ. We are a little surprised to find included in the English portion Julia Ward Howe's Battle Hymn of the Republic, "Mine Eyes Have Seen the Glory of the Coming of the Lord." This book will no doubt serve the purpose for which it was intended.

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Last among the characteristics of a woman is that sweet motherly love with which nature has gifted her. It is almost independent of cold reason, and wholly removed from all selfish hope of reward. Not because it is lovely, does the mother love her child, but because it is a living part of herself—the child of her heart, a fraction of her own nature. In every uncorrupted nation this feeling is the same—climate, which changes everything else, changes not this. It is only the corrupting forms of society which have power gradually to make luxurious vice sweeter than the tender cares and toil of maternal love.

Luther League of Iowa

Eleventh Convention at Jewell May 5 and 6.

BY REV. CARL A. SUNDBERG.

THE eleventh annual convention of the State Luther League of Iowa was held at Jewell, Iowa, on May 5 and 6, 1915, in the Bethesda Evangelical Lutheran Church, the Rev. Martin Norstad, pastor. Delegates and friends assembled from all parts of the State, and a number of pastors were present, besides Rev. Luther M. Kuhns, of Omaha, Neb., General Secretary.

Mr. J. L. Berger, of Cedar Rapids, Ia., the president of the State Luther League of Iowa, called the convention to order. Mr. Harry V. Morgan, of Clinton, Ia., president of the Eastern District Luther League, led the devotional services. Prof. H. P. Kirkevold, president of the Jewell Luther League, made the address of welcome. The State president responded. Then followed the reports of officers and committees.

The president's report follows:

President's Report

I appreciate very much the favors extended by the various Leagues to help make it possible for me to attend the convention of the Luther League of America at Baltimore last fall. I saw that a complete report of the convention was in the hands of some members of each League in the State. I had the pleasure of presenting my report in person at a number of the Leagues.

Your president attempted to call an executive committee meeting the latter part of October, but it was impossible for the various members to come for this convention. Jewell kindly extended an invitation, which was unanimously accepted. The result is that we are today assembled in this eleventh annual convention at Jewell.

There has been considerable correspondence throughout the year. I mailed out about 375 letters announcing the time and place of this convention and urging attendance. This letter was followed on April 20th by a second letter and program, of which some 400 copies were mailed. Owing to the rush of my regular work, I had to hire the services of a stenographer a number of times and trust that this will meet with the approval of the convention.

It was reported at our last convention that the State Secretary's book had been mislaid. I did all in my power to locate this book, but no trace of same could be found.

Your president looked into the matter of the District organizations quite carefully and found no trace of the old Northwestern District. I also found that the Central District Luther League of Iowa has held no meetings for a number of years, and I have been unable to locate the officers of this organization. The Eastern District League will be reported by their president a little later.

I should like to recommend that the newly elected president of the State Luther League of Iowa be authorized to appoint a committee of three or five to draft up a new constitution, to be adopted at our next annual convention; this constitution to be ready at least three months before our next convention.

Your president and treasurer have had considerable correspondence with the National Treasurer regarding our dues to the Luther League of America. At our convention last spring a balance of about $175 was due the National League. While at the national convention last fall I had this amount cancelled, owing to the fact of our own financial condition, and told them that it would be impossible for us to pay the sum. However, on January 1, 1915, we were all settled up with the Luther League of America. I should like to recommend, therefore, that the committee on the constitution consider the matter of the national dues system and try to adopt same in our new constitution, as our present system of $3 per league per year does not work in harmony with the reports which we must submit to the National League and on which our dues are based. I should like to urge upon you the subscriptions to the LUTHER LEAGUE REVIEW, Luther League Topics and also the American Luther Survey, Luther League Literature and Reading Course. Our treasurer, Mr. Karl Larson, will take subscriptions for the REVIEW and Topics and American Survey. More copies of these papers should be taken by our members, as they sure are a great help to all.

I should like to recommend to the Leagues in using Luther League Topics at their devotional meetings to give them a thorough trial. I urge upon you to use the Luther League Topics, for it brings you in closer connection with the Lutheran Church, her teachings and doctrines.

STATISTICAL REPORT.

Total membership, 639; active, 465; associate, 141; reserve list, 42.

J. L. BERGER,
President of Iowa League.

Miss Dorothy Lillick, of Iowa City, read an excellent paper on the subject, "The Luther League and Present Day Problems." She said:

The Luther League and Present Day Problems

The first thought is, What are the personal problems that confront each individual? Perhaps the most important one is the view one takes of life. It is a question that comes to every one, and future conduct in life depends upon the answer given. But divine power and help is necessary.

There also is the ever present problem of associates. Does it make any difference with whom we associate? We, at least, are certain to feel the influ-

ence that radiates from them. If they are sincere Christians, we cannot help but be impressed by their faith, and it will help to establish and strengthen our own faith.

The League offers the privilege of worship with others of our own age, a fact that carries with it great importance. We are given a religious training that brings us into closer touch with the Bible, and through it with God, and by so doing helps us to determine that character-making question of a Divine Power, and its influence in our lives. With the course of studies prepared for us in the League papers, our understanding of faith in God is developed, and as a result, we are better Christians than before. It is in the League that we begin to feel that "it is all worth while."

Another duty of the Church is to develop its material side. It cannot go on of its own accord; there must be a business arrangement whereby the spiritual side may profit. There are rules that determine just what the organization is to do. You ask what the young people can do to set these matters straight. If each one of us will live the very best kind of life that we possibly can, with God's help, we are sure to make others feel our influence; the community will feel the change, and striving to better its conditions, will affect another community, until the entire city is influenced for good. It may take some time to accomplish this, but if we remain firm to the resolution to live for God, the reformation will come. We, as League members, and as Luther Leaguers, can surely work to some advantage, if we do it all for the glory of God. And where does each one of us receive the training and the inspiration to fight these social problems but from the League first, and then the Church? It strengthens our faith in Jesus Christ, makes us glad that we are Christians, and urges us on to do greater things for our Lord.

"A Quiet Hour" was conducted by Miss Vivian Kivits, of Des Moines. The thought was, "Be still and know that I am God." We need daily quiet hours. We must go to God not only in times of adversity but when he most richly blesses us. The life of every one who prays regularly is sweetened by this intercourse with the Father.

The Rev. A. Noorbom, pastor of the First Swedish Lutheran Church of Des Moines, delivered a fine address on the subject, "Our Young People in Action." He insisted that the young people are needed in every department of church activity, as officers or members, of church, Sunday school, Luther League brotherhood or missionary society. Whatever their hand findeth to do, wherever duty calls, whenever there is a need. The veterans in the service should give the young a chance and let them be trained, so as to become accustomed to the work, and hence be of the greatest usefulness.

The Thursday morning devotional service was led by Rev. C. A. Sundberg, pastor of St. Mark's English Lutheran Church of Ottumwa.

Miss Irene Hansen, of Clinton, presented the subject, "What the Luther League Demands of the Leaguer." She said:

What the Luther League Demands of the Leaguer

It demands a great deal of us, but if we are willing to live up to the demands we should get a great deal from it. Consider the demands of the Luther League before you become a member, then there will be no excuse for your not doing your part for the Luther League. Remember when you became a member you promised to do according to the constitution. Besides requirements made in the constitution there are also other unwritten demands we should loyaly meet: (1) Presence, attention, interest and enthusiasm. (2) Take part in meetings. (3) Make best of every opportunity. (4) Improvement. (5) Prove that you are a member of the Luther League by your daily action. Remember what you do six days forms your character, not Sunday alone. (6) Loyalty. (7) Things Luther League does not demand. (8) Finance.

Three papers were presented under the general head, "The Working League." Short excerpts follow.

"The Leader," by Miss Caroline Liebbe, of Muscatine. She said:

The Working League—The Leader

The greatest, most important factor of a working League is its officer or leader. The leader should be prepared, having thought out beforehand just how the meeting is to be conducted; Scripture lesson; who is to offer prayer; the hymns to be sung. Obtain different members to assist, for the more that take part, the more successful will be the meeting.

The leaders of the meetings should be selected by the program committee weeks in advance, in order that they may have sufficient time for careful preparation.

We cannot over estimate the value of good leaders in the Luther League, for on them depends the success or failure of the League. Here we can see what a great help a Junior League is as the beginning of leadership. "Train up a child in the way he should go and when he is old he will not depart from it."

So in selecting our leaders let us strive to obtain a conscientious, active and alert person that he may be able to show others their great responsibility to the Luther League and the Church.

"The Worker," by Miss Myrtle Makemson, of Tipton. She said:

The Worker

The term "worker" can be applied to any one of that body of people not having seemingly important places in the League, and yet, who actively take part in all of its interests, by sincere and cheerful service.

The service of the "worker" is varied—and many fold in its nature—by far surpassing that of the controlling members of the League. For although the various services must be planned by the executive committee the worker has that part of carrying out these plans, and it is largely through the influence of the worker that the character of the League is felt.

"The Silent Member," by Mr. Harry V. Morgan, of Clinton. A plea was made for live, wide-awake members; that such do not usually appear spontaneously, but most of them were once silent members who through care and patient training and cultivation have blossomed into real, active members, with lives and talents of greatest usefulness.

The Luther League Institute, conducted by the Rev. Luther M. Kuhns, of Omaha, Neb., was concise, pointed and spirited. The informal discussions, pro and con, were very helpful and highly interesting.

The devotional service on Thursday afternoon was led by the Rev. W. H. Blancke, D.D., of Davenport.

Miss Matilda Kuehl, of Cedar Rapids, prepared a paper on the subject, "The

Value of a Luther League to the Church." She said:

The Value of a Luther League to the Church

The value of the Luther League to the Church is estimated by the working quality of the members of which it is composed. The Luther League takes up the young people of the Church at the time of confirmation, teaches them of our Lutheran Church and its history, of the Luther League and its work, of the missionaries and their great service. The older members of the Luther League are of great value to the younger members by guiding and encouraging them on in the work, and can be of great inspiration to them.

Another estimation of the League's value can be terminated by the opportunity offered for advancement. The spirit of kindness in our every day vocation, the little kind word, the pleasant smile, the helping hand, the "help somebody today" and other numerous little kindnesses that every Leaguer should have, is only one opportunity for estimation of value.

The Luther League tends to develop greater stability and loyalty in our Lutheran young people, and eventually in all our people. It is a kind of post-graduate school in which there is carried forward the work done in catechism classes. The instruction in the catechism tends to make stable Christians; the study of Lutheran history and doctrines and Church activities carried on in the Luther League tends to make stable and loyal Lutherans. Such loyalty will be a great gain to every local congregation and also in all the general work of the Church. Too often our people are too easily drawn away from their mother Church, either into the other denominations or to the world, especially when they remove from a community in which our Church is strong and influential to one in which it may be comparatively weak and unknown. But it is hardly possible that a true Luther Leaguer could be guilty of such disloyalty and defection.

The value of the Luther League cannot be estimated in dollars and cents, nor can it be over estimated. The Luther League, an "arm" of our Church, therefore, developes its members, first, by giving them an opportunity to speak. A number of our Leaguers are not privileged or permitted to have a high school or college education, and need some place where they can develop along the line of talking in public, and the Luther League presents this splendid opportunity; second, it gives them an opportunity to pray and publicly confess Christ. Every time a Leaguer is called upon to pray or read a Scripture at a devotional meeting, it strengthens him for the next time. Great missionaries and pastors offered their first public prayer at a Luther League meeting. Third, it developes leadership. A competent engineer is necessary to get the best service out of a locomotive; likewise, the Luther League needs an efficient set of officers. They should have some knowledge of and experience in the work of the League. They must be willing to do some personal work. They should be carefully selected. On the officers will be the burden of sustaining interest. They will be expected to give wise direction to the work. They should consult the pastor and study to make the League useful and helpful to the congregation.

The Luther League is of special value to the Church, for it tends to awaken a true Lutheran consciousness in our young people, that is, they receive a sense of the greatness, worthiness, power and glory of the Lutheran Church. Growing out of its best numbers, with its glorious history, its power, doctrines and liberal policy, it has tremendous possibilities for the responsibilities of the future. Such a Lutheran consciousness in our young people and in all of our people tends for the best development of our Church life and the successful performance of the great task to which Providence calls our Church.

Five papers were presented in the conference on "Ways and Means for an Effective League."

"Awakening Interest," by Miss Emma Diercks, of Burlington. She said:

Awakening Interest

The pastor must have and manifest a vital interest in the League. He must use his influence with parents and with the young people. Arouse all to the highest appreciation of opportunities and responsibilities. Endeavor to secure a larger vision of the Christian life and service, thus creating a spirit of earnestness and sincerity.

Leaders and officers should see to it that the meetings have life and spirit, that they are helpful.

Those in charge should vary the program sufficient at least to avoid monotony.

Athletics may prove helpful and lead the young people out and induce them to undertake to do things for and in the interest of the Church and the League.

"Increasing Attendance," by Miss Ellen Halverson, of Marshalltown. She said:

"Increasing Attendance"

I have chosen three ways which I think are essential to increasing attendance.

First—We must have consecrated souls; real, true, warm Christian young people. A League possessing this characteristic can do very much, and without it very little. Above all, the Leader especially, and the other officers as well, must be true Christians, thus their Christian influence will be spread among the other members. Without a real, true Christian leader no League can hope to hold its few faithful attenders, least of all increase its attendance. No League can be of any durability whatever without its spirituality, for it is an order of the Church and must work along the same line.

Second—Prayer by the working members of the League is essential not only to increase attendance, but to hold it together in a true Christian spirit. We must pray for a deeper spiritual life among the individual members of the League, as we are the branches of the Church of Christ. Prayer by these consecrated souls revives the religious side of the Luther League.

Third—Good, interesting programs must be furnished in order to keep the members. To render interesting programs the League must have a capable committee whose task is not an easy one. They must make good selections and assign the right part to each member. Then the members must be willing to respond when called upon. We have an excellent idea in the Topic System. The Topic System not only furnishes interest, but also instils a greater spirituality in the members. By using the Topic System many of the members will read and learn more about the Bible than they would have done otherwise. If the League gives a good, interesting program then the members will continue to come and will persuade those with whom they associate to join. But in speaking of interesting programs, let us not lose sight of the fact that, as I said before, we simply cannot hope to increase our attendance by making our meetings purely literal and social. If the religious side of the question is lost sight of we cannot hope to gain members who will be of much value to the League.

"Cultivating the Social," by Miss Marie De Vere, of Davenport. She said:

To Make a League Effective the Social Side Must Be Cultivated

The social work of a young people's society is unlimited, whereas its work along intellectual and spiritual are confined to a more narrow sphere. The social work of a League may help and influence a whole Church. The other activities are limited to the League itself.

Nothing is so pitiful as lack of sociability in a Christian Church among people who have chosen Christ for their Master, yet who seem to be so chary and saving of their smiles! How much a young people's society can do for this is unlimited! In a Church where there are a goodly number of young folks and an efficient League there should be no complaint of unsociability.

In providing for the social needs the young folks will do more for the Church than anything else. It is the lack of proper care of this department that causes lack of interest and attendance in Leagues and causing these two things which hinder the League in performing its duty in developing the intellectual and spiritual. Every day we are coming to realize that in providing proper recreation we are preventing much evil. It is becoming more and more evident that in furnishing enough of the proper kind of enjoyment for our young people we prevent them drifting from the Church and from the best things

of life. Social workers all over realize this and act upon the idea with great success. Thus it is that the League cannot put too much stress upon its social activity.

"Developing the Intellectual," by Mr. Magnus Johnson, of Jewell. He said:

Ways and Means of an Effective League—Developing the Intellectual

Developing the intellect as one of the means in making League work effective is an important link in the chain.

The Word of God has taught us that we should seek wisdom and intelligence and it is considered a virtue. God has given us ways and means to develop our intellect and we have good reasons to believe that He meant for us to develop it in the Church more so than in any other place, because it is in accordance with God's plan, as expressed in the Bible. In Proverbs we read: "The Lord by wisdom hath founded the earth; by understanding hath He established the heavens; by His knowledge the depths are broken up, and the clouds drop down the dew. My Son, let not them (namely, knowledge and understanding) depart from Thine eyes; keep sound wisdom and discretion." Again we read in Proverbs: "Take fast hold of Instruction, let her not go, keep her, for she is thy life."

As far as our salvation is concerned, it is not absolutely necessary that we should be advanced intellectually to any superlative degree, for God has made it so plain in His Word that even the most ignorant may find the way to salvation. As Christians, even if we are dealing only with our own personal salvation between ourself and our God, we cannot escape the fact that it is impossible to live a true Christian life without studying the Bible frequently, and this study cannot but advance our intelligence. God has placed us in this world for a purpose and He has told us what to do. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Going a little further, when we go into an organization such as the Church, of which the Luther League is a part, we have a more extensive field for work and greater responsibility is placed upon us. Here we find that it is absolutely necessary that we teach and act intelligently in our work if our efforts are to be crowned with success.

The Luther League offers an extensive as well as an important field for work, and is founded upon a solid foundation. We belong to a denomination that has a history unequaled by any other. Its doctrines are based entirely upon the Word of God. They are not man-made. They have stood the test of several generations since the Reformation, and today stands as effectual as ever, having lost none of their power.

A man may enter some kind of a legitimate business; have a good financial backing and thus have his business placed upon what can be termed a firm foundation financially. But suppose this man is a poor manager and does not know his business as he should, he is likely to fail even if the foundation was good. It takes brains and intelligence, plus a good foundation, to succeed. Likewise our Church and Luther League work. We must study our Bible; we must know the doctrine and make sure we have a good foundation to build upon. But there is one thing more. We must study the history of our Church, know what it stands for, and in this way be able to work more intelligently for the cause of Christ and our Church. We ought to know why we are Lutherans and belong to the Lutheran Church, and it would be well if we in our League meetings would take up the study of our Church, its history and doctrines and prove our faith by the Word of God.

"Attaining the Spiritual," by Miss Corinne Neafie, of Des Moines. She said:

Attaining the Spiritual

In any church organization the highest aim should always be the attainment of the spiritual. We may have a large, enthusiastic membership; we may have live, interesting meetings, with fine music and scholarly papers, and we may have big, jolly social gatherings, but unless we succeed in spreading abroad the love of God, in lifting higher the Cross of Christ, we have failed utterly in our attempt to do Christ's work in the world.

The importance of an enthusiastic membership, of interesting meetings, and especially of a congenial, social atmosphere, cannot be over estimated, but these are simply the means to a great end.

The spiritual side of our Luther League work should indeed occupy our greatest interest. What have we gained if we build up a great body of young people in this country and find that the link that held us together is some other than Christ?

Hand in hand with prayer goes work. If we pray and then sit down and expect the Lord to do all the work we will accomplish nothing. We must work, knowing that our labor in the Lord is not in vain. If we, each one of us, do our work with happiness and joy written in our faces and hearts, if we show those about us what a real joy and comfort our work is to us, if we try to put the spirit of the Master in our Leagues by promoting peace and helpfulness, by comforting the sorrowful, by encouraging the discontented and, above all, by making the heart of all who come to our Leagues feel warm and happy by our welcome, we will be taking a big step in attaining that spiritual perfection for which we are striving. Then will the spirit of the Master be awakened in the hearts of all our Luther Leaguers, and will we win that great success that we desire as a power for Christ. Then, indeed, will we glory, not so much in our physical success, but in the hearts and souls that we have helped to sing with ours.

The officers were reelected. President, J. L. Berger, of Cedar Rapids; secretary, Mabel Bronner, of Muscatine; treasurer, Karl Larson, of Marshalltown.

The delegates were royally entertained. A reception was given at Jewell Lutheran College, affording delegates and visitors an opportunity to get better acquainted.

The special music of the convention was of an high order, with solos by Prof. Carl Abrahamson, of Jewell Lutheran College; Walter Salow, of Marshalltown, and Luther Franzeen, of Iowa City. Duets were sung by S. Louis Ostrem and E. W. Knudson, and the Misses Vivian Kivits and Corinne Neafie. We were also favored by choruses and a mixed quartet from the church choir, and male quartet numbers by the Jewell Luther League Quartet. Miss Emma Knudson presided at the organ in a most acceptable manner. The climax of the musical treat, as well as the grand finale of the convention, was the sacred concert given by the joint choir of the church and college, with Prof. Carl Abrahamson as director and Miss Emma Knudson, accompanist, assisted in two special numbers by the Misses Vivian Kivits and Corinne Neafie. The solos, duets and choruses were inspiring and uplifting. The president of the college, Rev. K. O. Eittreim, gave an excellent address on "The Value of Song and Music in the Church Service." It was a masterly presentation, showing deep insight of the subject, and a just appreciation of music and its place in worship.

In closing, the chorus and audience arose and sang most lustily the Luther League rally hymn, "Oh, Christians! Leagued Together." With benediction, thus ended the blessed eleventh annual convention of the State Luther League of Iowa.

Luther League Topics

Fifth Week after Trinity. July 4, 1915.

THE BURNING OF JOHN HUSS; AND MODERN LIBERTY

Matt. 14:1-12.

DAILY BIBLE READINGS.

Monday, June 28—Lev. 25:8-17.
Tuesday, June 29—Isa. 61:1-11.
Wednesday, June 30—Rom. 8:18-25.
Thursday, July 1—James 1:21-27.
Friday, July 2—Gal. 4:21-5:1.
Saturday, July 3—John 8:21-32.
Sunday, July 4—Matt. 14:1-12.

HINTS FOR LEADERS.

Instrumental music, violin, "Souvenir," Franz Drdla. Psalm 137 (read responsively) and Gloria Patri. Scripture lesson, Matt. 14:1-12. Prayer by pastor for freedom, our country, and our rulers. Hymn 136. Summary of articles in REVIEW and Topics, presented by the leader. Hymn 52.

Have a paper on the relation of Huss and Luther. Have a paper on Huss' preaching. Have a paper on Huss' martyrdom. [Consult Life of Luther, Church Histories, as Kurtz, Mosheim, Hase, or Fisher.]

Solo, "Fear Not Ye, O Israel," Dudley Buck.

Have a recitation and reading, as "Bunker Hill," by G. Mellen; "Ode to Washington," Burns [Cambridge Ed. p. 158]; "Ironsides," by Holmes; Irving's "Life of Washington," or Elson's History of the United States.

Recitation: "The Building"—Emerson.

What builds the nation's pillars high
And its foundation strong?
What makes it mighty to defy
The foes that round it throng?

Not gold, but only men can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

Anthem, "Praise the Lord," Davis. Announcements. Close as in "Order of Service," in Luther League Hymnal.

(Topic reviewed by Prof. H. W. Elson, Ph.D.)

Five hundred years ago occurred the glorious martyrdom of a great and noble man, who gave his life in the cause of liberty of conscience and whose name should ever be held in grateful remembrance. This man was John Huss, of Bohemia, who was burned at the stake on July 6, 1415.

Born in Southern Bohemia in 1369, he spent the years of his young manhood as a student at the lately founded University of Prague. His parents being poor, he supported himself by manual labor and by singing in the streets, according to the custom of the time. On finishing his course Huss became a teacher in the university and a preacher who soon attracted wide attention for his fervor and eloquence.

But Huss did not long continue as an exponent of the orthodox Catholic faith. He had become a diligent student of the writings of the great English reformer, John Wycliff, who is known as the "Morning Star of the Reformation." Wycliff had boldly attacked the abuses in the doctrine and practice of the church and set forth the Holy Scriptures as the only rule of faith. At the time of the death of the great English reformer Huss was a student at the university. Wycliff's books had spread on the continent and, falling into the hands of Huss, they made a powerful impression upon his youthful mind. As a preacher his sermons were saturated by the doctrines of Wycliff, whom he pronounced a great and good man. The keynote of his preaching was that the rule of faith must be found in the Bible and not in the decrees of popes and general councils. Also he scathingly denounced the immorality of the monks and priests.

John Huss was not a creative genius with powers of initiative as was Wycliff; but he was a man of spotless character, of deep religious purpose, and of undaunted courage even in the face of death.

With increasing power the brave Bohemian reformer denounced the sale of indulgences, declaring that remission of sins comes through repentance alone, urging that the people diligently search the Scriptures for the words of eternal life.

Ere long the great church dignitaries set out to silence the fearless preacher. He was leading the people to think for themselves, he was leading them to make the Bible and not the pope the rule of life. On his account the city of Prague was placed under an interdict and Huss went into exile to save it from such a punishment. For two years he traveled about the country and continued his preaching. He preached on the street corners, in the open fields, in the forests, wherever he could get an audience, and he won great numbers. The people heard him gladly, and even the nobles—nearly 300 of them—signed a petition to have their beloved preacher returned to them. When he came back he continued to declare that the pope and cardinals did not constitute the church, that the true Church was comprised of all true believers and that no man living had the power to forgive sins.

Huss was excommunicated, but he gave no heed. He placed no value on his life as compared with the spread of the Gospel. He wrote many books, he preached in season and out of season, he denounced papal infallibility and showed that many of the popes had been wicked men and that many of them had erred.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

A great church council was held at Constance, Germany, beginning in 1414, and John Huss was summoned to appear before it. He knew the danger, but did not hesitate, declaring that if his death would contribute to God's glory he could die without fear. He went to Constance and took lodgings in the humble home of a widow; but ere long he was arrested on the false charge that he had attempted to escape from the city, and was thrown into a dungeon. Here he languished for three months. The Emperor Sigismund had given him a pledge of safety; but the promise was not kept. From this prison Huss was taken to a castle and kept for nearly four months in chains day and night.

During this time many visits were made to the prisoner by high church prelates whose purpose was to entrap him and to urge him to abjure his heresies and save himself. But Huss declared that he would not recant one thing he had taught unless convinced of his errors from the Scriptures and that he would die a thousand deaths rather than deny his Lord and betray his own conscience.

When all hope had vanished of winning Huss away from his convictions, the great Roman Catholics cardinals and bishops determined to make an example of him before the world. He was led to the cathedral and placed on a stool in view of the great crowd that filled the edifice. One of the bishops then preached a sermon on the duty of exterminating heretics, pronouncing it most pleasing to God to do so. Thirty articles from Huss' writings were then read and pronounced heretical. Huss wished to speak in his own defense, but was not permitted to do so. He was condemned as a "real and open heretic" and degraded from the priesthood. Six bishops then tore the priestly robes from his back. They put on his head a cap painted over with red pictures of the devil, and committed his soul to perdition. At that moment Huss raised his eyes and exclaimed, "And I commit myself to the most gracious Lord Jesus."

He was then led outside the city to be burned to death. As he passed the public square he saw a fire in which his own books were burning. He fell on his knees and prayed for the forgiveness of his enemies. They came to the place of execution. The prisoner's hands were bound behind him and he was chained around the neck to a stake. A great pile of wood and straw sprinkled with rosin was heaped about him —and then, once more, he was offered life and freedom if he would abjure his heresy. With a steady voice and a heavenward gaze he answered, "I shall die with joy today in the faith of the Gospel which I have preached."

As the flames enveloped him he continued to pray in a loud voice. Then he began to sing the Kyrie, "Lord, have mercy upon us," and before it was finished the burning straw was blown into his face and the voice of John Huss was stilled in death.

Strange that the Catholic Church had not discovered long before that suffering and death cannot break the lofty, undaunted spirit of such a man, nor destroy the cause in which he dies. If Russ was rightfully put to death, every Protestant minister in the world today deserves the same fate.

When the Bohemians learned of the death of their beloved leader, they rose in rebellion against the powers of ecclesiastical tyranny. A long war followed and the Hussites won a recognition of some of the points for which the great reformer had contended. A hundred years passed and Martin Luther began in Germany the Great Reformation which was to continue until a vast portion of the Christian world was to be led back to the Bible as the rule of faith and be freed from the shackles of the perverted ecclesiasticism of the Middle Ages.

John Huss was a noble reformer. It is true that he had not the full light of the Gospel as had Luther and other reformers of later times. But he was a true pioneer, a forerunner like John the Baptist. With dauntless courage and high-poised soul, like adamant amid raging waters, he stood, far in the advance of the age in which he lived, for what he believed to be right. His name should ever be held in reverence by all who love human rights and human liberty.

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Sixth Week after Trinity. July 11, 1915.

"THE ROOT OF ALL EVIL"

I Tim. 6:10.

DAILY BIBLE READINGS.

Monday, July 5—Deut. 6:4-15.
Tuesday, July 6—Deut. 8:10-20.
Wednesday, July 7—Eccles. 5:9-20.
Thursday, July 8—Luke 19:12-27.
Friday, July 9—Matt. 19:16-30.
Saturday, July 10—Luke 11:18-31.
Sunday, July 11—I Tim. 6:10.

HINTS FOR LEADERS.

Leader: "Offer unto God the Sacrifice of Thanksgiving."

Response: "And pay thy vows unto the Most High."

Psalm 121 (read responsively), with Gloria Patri. Anthem, "Sweet Moments"—Beaumont. Scripture lesson, James 2:1-26 (read responsively), "verse about." Hymn 223. Prayer. Collects, Grace to use our gifts and to do God's will (Luther League Hymnal, page x). Remarks by leader on I Tim. 6:10.

Outline articles in both Topics and REVIEW, two persons. Address by some officer of the Church on the temptations of business.

Recitations: "The Miser," Wolsey on the "Vicissitudes of Life" (Shakespeare), or "Growing Rich," by Alice Cary. Solo, "Hear Us, O Father"—Rosewig.

Announcements. Lord's Prayer (chanted). Doxology. Silent prayer. Benediction.
(Topic reviewed by Rev. J. Ernest Zimmerman.)

As we study the Scripture reference upon which our subject is based we find that covetousness is the great sin which is here condemned. This was the first sin committed by our mother Eve; it is the sin against which the Ninth and Tenth Commandments are directed; it is the sin which caused Judas to betray our Master; and it is the sin which brings about nine-tenths of the crimes of today.

But confining ourselves to the one phase of this sin of covetousness, the love of money as the root of all evil, we find that not only are the Ninth and Tenth Commandments broken, but when that love of money becomes a passion, the First and indeed all the Commandments are broken, as we are told that if we break one we are guilty of all.

It is a very easy matter for us to criticise the wealthy, and this has become the pastime of too many people today. Instead of criticising, answer the question honestly—How would I act if I had wealth? And again—Is there not envy and covetousness in my heart when I criticise? This love of money is a sin that is just as common among the poor and those in moderate circumstances in life as among those who have accumulated a fortune.

As we study humanity today we find this love of money in various stages of development; and in proportion to its development do we find misery and crime. Several years ago an aged bank cashier who had been a congressman, a collector of internal revenue, county treasurer, postmaster, and holder of other positions of trust and honor, was criminally involved in the wrecking of a bank. Every one who knew him was willing to testify as to the high character he had previously maintained, but the love of money had brought ruin to him. Pathetic indeed was the parting of this white-haired man from his boys, young men who keenly felt the family disgrace. "My boys, my boys, don't think too hard of your old father, but remember me as in years gone by," he cried in his agony. Here the love of money had become such a passion that it led to crime and not only brought disgrace upon himself and family but also hardship upon many people who lost all their earthly possessions through his sin.

At an earlier stage in the development of this love of money we find it bringing much unnecessary suffering to the innocent. The first information concerning the loss of the Titanic came Monday evening, April 15, 1912, and it was known at that time the survivors were on board the Carpathia. About midnight the first of the list of survivors began to come by wireless and from that time until Thursday night, when the rescue ship arrived in port, the world waited in vain for the details of how the "unsinkable ship" had gone down. And all this suspense on the part of friends and relatives torn with anguish and a whole nation oppressed with the horror of the catastrophe, was inflicted because of a rare opportunity to secure a few dollars for the story by a wireless telegraph company. This is only one of the many instances which could be related in which unnecessary suffering is caused by the love of money.

But come to the more common development of this love. What is the influence of this sin upon the Church of Christ? It is most certainly hindering the growth and influence of the Church. It has ever been the great barrier between the Church of Christ and the evangelization of the world. And not only is it keeping the heathen from a knowledge of the Truth as revealed in Christ, but this love of money is making many professing Christians, heathen—they are worshiping an idol, for anything which we love more than the true God becomes our idol god. Men are not willing to admit this great love, but their actions prove the facts. There are many professing Christians who refuse to take a stand for what they know to be right because it will cost them a dollar or it will mean a few dollars loss in their business. We find this particularly the case in the stand men frequently take on the liquor question. When men withhold their support from a cause which they know to be in accordance with the teaching of Christ, they are doubting the power of God to care for them and put their trust in the devil. Had the widow of Zarephath done as many men are doing today she would not have listened to the promise of the Lord, and would have refused to give Elijah a cake from the little meal which she yet possessed. She would have kept it for herself and her son and left Elijah to starve. But because she trusted the Lord and did His bidding, she not only preserved the life of the prophet, but also that of her son and herself. The Lord will always take care of those who trust Him and obey His commands.

As we see this love for money growing upon men, we as members of the Luther League should take warning, and strive by the grace of God to overcome in our hearts this great evil. Let us keep ever in mind and heed the words of our Saviour as recorded in Matt. 22:36-40, and we shall be

safe: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

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Seventh Week after Trinity. July 18, 1915.

"SELF DENIAL FOR THE SAKE OF OTHERS"

Romans 14:15.

DAILY BIBLE READINGS.

Monday, July 12—Deut. 29:9, 18-24.
Tuesday, July 13—Matt. 24:48-51.
Wednesday, July 14—I Cor. 5:9-13.
Thursday, July 15—I Cor. 9:23-27.
Friday, July 16—Gal. 5:16-26.
Saturday, July 17—Dan. 1:3-21.
Sunday, July 18—Rom. 14:15.

HINTS FOR LEADERS.

"Self Denial for the Sake of Others" (Temperance). Hymn 222. Psalm No. 1 with Gloria Patri (chanted). Prayer by pastor or leader. Reading of Scripture lesson, Daniel 1:8-16, read by leader. Anthem by League Choir, "Rock of Ages" (anthem form, if possible).

Bible readings by members (slips handed out before meeting): Prov. 23:2, Luke 3:11, Acts 2:45, Rom. 6:12, Prov. 23:1, Gal. 5:23, Eph. 5:18. Hymn 223.

Topic, "Self Denial for the Sake of Others." One Leaguer assigned the lesson from the Topic book and another read extracts from the LUTHER LEAGUE REVIEW. Open discussion on topic. If time permits, the leader might give the folowing examples of self denial, as recorded in Gen. 13:9, Heb. 11:24-25; Acts 20:24, Luke 21:4.

Hymn 224. Closing service and Lord's Prayer (chanted).

(Topic reviewed by Rev. Paul W. Koller.)

To rightly understand what St. Paul meant when he wrote this verse which gives us our topic, we need to see why it was written. It is part of a letter to the members of the Christian Church in the city of Rome, and was carried to them by Phoebe, a deaconess of Cenchrea. This fourteenth chapter deals with a peculiar situation in the church at Rome. The members were disturbed and wrought up over the question of what a Christian should eat. There were some who ate herbs only, because they thought it wrong to eat meat killed by heathen. Others who ate meat questioned whether it was right to eat flesh that had been offered to idols and then sold in the market. Others thought that as Christians they had liberty to eat anything. The result was division and much unkind criticism of each other. Paul was no doubt appealed to and he answered that appeal in language that could not be misunderstood. He said: "All things given of God are clean, but if eating meat grieves and causes a brother to stumble do not do it for his sake and that of the cause of Christ." In other words he is teaching the great Christian principle of *self denial for the sake of others.*

Our topic would bring this lesson to every Luther Leaguer. Let us study it as Paul presents it.

I. Two Great Principles Involved.

Paul in his discussion of the matter lays down two great principles which must be recognized by every Christian.

1. No Christian lives for himself alone. Paul says this in the sixth verse of this chapter: "For none of us liveth to himself, and no man dieth to himself." This is true in all the relations of life. No man can fancy that he is a law unto himself, and that he can do as he pleases because he is a free citizen. Our living is closely bound to the living of others. The state and city insist upon each one so conducting himself that the welfare and interests of others are not disturbed or destroyed. You cannot go on the street at night and shout boisterously without getting into trouble as a disturber of the peace of others. God taught this early in the history of the human race, when Cain was asked concerning his brother Abel. Christianity has deepened the idea. We cannot live for ourselves alone—the interests and welfare of others must be our concern.

2. We must all give account to God. Paul also says this in the twelfth verse: "So then every one of us shall give account of himself to God." This was a great central truth with Paul, and now he reminds these Roman Christians of it as a fundamental thing in urging them to self denial for others. In a sense we are free to do as we please in life. I mean as far as God is concerned. God does not set over us angel policemen to compel us to do this or that. In a truer sense, however, we cannot do as we please. There is some one over us to whom we must render an account. So we may be good or bad just as we select, but sooner or later we must answer to God for the way we have lived. Now among God's great requirements we find the duty of caring for the best interests of our fellowmen, even to the curtailment of our own pleasures. If we do not do it we must answer to God.

II. Self Denial for Others Takes Many Forms. It reaches from the commonplace to the heroic.

1. It takes the form of not judging one another. Verse 13. "Let us not judge one another any more." This required effort at the time of our lesson, and it requires effort now. Many of us have this fault. but why should we? Since every man must appear before God to be judged, what have we to do with judging him? Leave him to God, who makes no mistakes. Of course we can-

not help forming our opinions of our fellowmen, but we are not to judge motives as so many do. There is a great call for the practice of self denial here, and it truly is for the sake of others.

2. We are to put a watch over ourselves lest we cause others to stumble. Paul said in this same thirteenth verse: "But judge yourselves rather, that no man put a stumbling block in his brother's way or an occasion of falling." That means we are to judge our conduct, that no act of ours cause another to stumble or keep him from the good. In other words, we are to deny ourselves in those things that would cause another to fall. The range of this truth is wide indeed. In a shipyard of Nova Scotia there worked a man who loved children. At the close of each day he would gather up the blocks scattered about in order that the children who played about would not stumble over them and be hurt. It would be a blessed thing if we were all more considerate of each other's weak points. There are many ways in which this thought can be given practical illustration, in matters of temperance. In fact this is a temperance topic. There are many people who say they see no harm in drinking moderately, but whose example is most harmful to those about them. When our liberty works the hurt of those who are not as strong as we are, God requires that we deny ourselves for their sakes. If Christian people would apply this principle to the temperance question in all its phases, it would go far to solve many vexing problems.

III. The Motive.

What shall be the motive in the practice of self denial for the sake of others. Paul mentions it, "Thou walkest not in love if because of thy meat a brother is grieved." The great motive, then, for this self denial is love. We deny ourselves because of our love for our fellowmen, for whom Christ died, and also out of love for the Christ who did so much for us. These are the marks that distinguish Christian self denial from all other forms of self denial. There is self denial which is not particularly Christian, as the self denial of a soldier or explorer who gives up much for glory and achievement. Their motive, however, is far below that of Christian love. If we get this great motive of love clear before us and in our hearts it will not be hard for us to deny ourselves for our brother's sake.

SUGGESTED QUESTIONS.

1. What was Christ's example in this matter of self denial?

2. Has a brother a right to demand that I give up my liberty for his sake?

3. What are some of the fields for the practice of self denial for the sake of others?

4. Do those who practice it lose?

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Eighth Week after Trinity. July 25, 1915.

THE CHRISTIAN ALTAR

Daniel 9:3-19.

DAILY BIBLE READINGS.

Monday, July 19—Job 1:1-5.
Tuesday, July 20—II Tim. 1:3-7.
Wednesday, July 21—Acts 10:1-8, 33.
Thursday, July 22—Gen. 17:15-27.
Friday, July 23—II Tim. 3:14-17.
Saturday, July 24—Acts 12:1-12.
Sunday, July 25—Daniel 9:3-19.

HINTS FOR LEADERS.

Prelude, organ or piano. Invocation. Hymn 19. Psalm 81 (read responsively) with Gloria Patri. Hymn 11. Scripture lesson, Daniel 9:3-19. Prayer by the pastor. Solo, "No Night There"—Danks. Recitation, "Could Ye Not Watch One Hour."

"Could ye not watch one hour?" the Master said:
"Ye who have been My friends, and for whose sake
I willingly alone the wine-press tread;
Could not your heart keep watch while Mine must break?

"Could ye not watch one hour? Is this the love,
My brethren, that ye oft have longed to show,
Vowed even unto death its strength to prove—
Alas, will ye forsake Me in My woe?

"Need will ye have now both to watch and pray;
Whither I go ye cannot come; and strong
Temptation will assail; and rough the way,
The flesh so weak, the struggle hard and long.

"Could ye not watch one hour? But take your rest;
Mine hour is come, and ye may now sleep on;
Forsaken e'en by those who loved Me best,
Exceeding sorrowful, denied, alone!"

O Son of God, O holy Son of Man,
What bitter anguish, deepest grief, were Thine!
Naught can compare, since time its course began,
Nor e'er did love with such effulgence shine.

I would not sleep while Thou, my Lord, dost pray;
I would keep watch, however late the hour.
My Lord, grant me Thy blessed strength each day,
And shield me safe from every tempter's power.

Remarks by the leader and others on Topic. Anthem, "Stand Up for Jesus"—Nelson. Reading, "A Thanksgiving to God for His House," by Robert Herrick, in "Treasury of Sacred Songs," by Palgrave. Summing up by the pastor. Hymn. Announcements. Lord's Prayer (chanted). Doxology. Benediction.

(Topic reviewed by Rev. Paul W. Koller.)

In the architecture and equipment of a church there are, of necessity, many things which are symbolic, the seen standing for the unseen. All of our Lutheran churches have, when rightly constructed, an altar. What is its history and what does it mean to us? If it means nothing more to you than so many boards or so much marble, or simply a thing on which the flowers are placed or the offering, then you have missed much that is helpful and uplifting.

We of the Luther League should know the principles for which the altar stands. The most ancient altars of which there is any record are those mentioned in the Bible We suppose that Cain and Abel used altars upon which to make their sacrifices, but we are not sure. The first altar actually mentioned was that of Noah, then the altars

of Abraham, Isaac and Jacob. The most remarkable one was that on which Abraham started to sacrifice his son Isaac. The altars of ancient times generally marked places hallowed by God's presence or manifestation, and were usually rough affairs of turf or stone. The first altar built, of which we have record, according to direction, was for the covenanting of the agreement between God and Israel "There Moses built."

Among the children of Israel there were two altars—the altar of burnt offering and the altar of incense. The altar of incense, sometimes called the golden altar, was used for incense all the year except on the great day of atonement. In the course of time the peculiar sanctity of altars made them a place of refuge for the hunted and oppressed.

When Christ came and after the establishment of the Christian Church, for a time the little congregations were not situated so as to have places of worship with altars. They were compelled to worship wherever they could find a place, often in private homes or in secluded caves. However, when they were able to build churches for themselves they always had an altar, and put thereon the bread and the wine of the Lord's supper. After a time in the Roman Church the idea obtained that here on the high altar Christ was to be sacrificed anew in symbol. This we believe to be an error and contrary to the true meaning of the Christian altar. When the Reformation came the Reformed branch of the Church put the altar out of their churches, while we of the Lutheran Church retained it with many other precious things and customs. It is a good plan always to follow the scriptural admonition, "Prove all things and hold fast to that which is good." We have held fast to the custom of having an altar because we believe it to be good. Let us see what it can and does mean to us. For one thing it is the communion table. The bread and the wine of the Holy Sacrament are placed on the altar and from there distributed to the people. We call the Lord's Supper the sacrament of the altar. Again, the altar prominent in the church and before our eyes calls to our memory the sacrifice of our Lord Jesus Christ, the Lamb of God, for the sin of the world. The old altars with their burnt offerings and rising incense are gone, but that which they picturesquely represented and pointed forward to remains. I mean the great atoning sacrifice of the Lamb of God. And so when we gather about the altar and partake of the sacrament there comes to us the grace of God. We find here the blessed results of our Lord's great sacrifice for our sins. Rightly, therefore, do we find the cross upon the altar, for it was on the cross of Calvary that our blessed Lord died that we might live. Clustered about the altar are many symbols full of precious meaning. You will do well to ask your pastor to explain them to you.

Now, just a word about our part. As we think of Christ's sacrifice for us, we should not forget that we are not to come before His altar without bringing an offering for Him. Those who know tell us that the vases of flowers on the altar represent the offering of the people. We can give Him a better offering than that, however. We can give Him ourselves in increased devotion. Let us do that, fellow Leaguers, the very next time we bow before the altar of our Lord. That means this very day.

QUESTIONS.

1. What can you tell of the meaning of the altar in Old Testament times?
2. Why do we Lutherans give the altar such a prominent place?
3. Does your altar constantly remind you of the sacrifice of Christ?

The Junior Luther League

Summer

THE beautiful summer months are again with us. The balmy air and beautiful weather beckon us out of doors. And why should we not live out in the open as much as possible? Surely there is nothing that so strongly appeals to youth as this. Let us take advantage of it. Let us, as League officers, plan to take our Leagues out for tramps, picnics, etc., and enjoy our programs out there. An account of such a trip by a Girls' League appears in this issue. It demonstrates what has been done and how strongly it appeals. It may be helpful and suggestive for your work.

Summer Camps

One of the most popular forms of a vacation for the normal, healthful boy is the well organized summer camp. That they are popular and exceedingly helpful is fully demonstrated by the increasing number of such camps each year.

Such a form of Christian activity is possible for our Boys' Leagues and their friends. We know of such activities that

have been conducted in the past with helpful results. Of course such a League camp included the boys of the congregation of which the League was a part. It also enrolled a limited number of outside boys in the membership. The results were excellent, giving the boys a larger vision of service, a greater sense of loyalty to the Church, and united them more closely to the church life of the congregation and into a more complete whole through the common experiences of camp life than was the case before. Such an effort, carefully managed and supervised, is worth while.

A Successful League

The pastor of a thriving Junior League writes as follows: "A couple of months ago we arranged our Junior work like this. We had simply a Junior Society of all ages, both boys and girls. Now we have a boys' department and a girls' department, each with its superintendent. The benefits accruing from this plan are:

1. It is in harmony with the best thought, pedagogically, on the subject of work with boys and girls in the Junior period.

2. It gives enlarged opportunity for the use and development of talent as to helpers.

3. It promotes special interest on the part of boys and of girls, thus increasing attendance.

4. It affords opportunity for wholesome rivalry between the boys and girls in the matter of attendance and offering, etc.

5. It affords a larger opportunity for the development of the children of whom some are officers in their department, and more of them are called upon to lead in their departments. They are more ready to respond in prayer and other parts.

More News

Let us hear from more of our Junior Leagues. Send in material that will be helpful to others. Tell us what you are doing. Give us news about your Boys' and Girls' Leagues that is interesting and informative. Thus you will contribute suggestive lines of work for others which will make the work more efficient and comprehensive.

How Can We Help You?

We are here to help develop our Junior work as much as possible. These pages of the Review are for your use. Therefore we want to make them as helpful and informative as possible. Let us hear from you with any suggestions you may have to offer. They will be given due consideration, for our only purpose is to create a deeper interest in the important work of Christian development among our Lutheran boys and girls.

Topics for July

July 4: "The Word of God Spreads Abroad." Acts 8:5-40.
July 11: Missionary Program. Suggested topic, "The World Family at a Picnic."
July 18: "Saul Becomes a Christian." Acts 9:1-22.
July 25: "The Gentiles Also Receive the Gospel." Acts 10:1-35; 44-48.

July 4.

Charles W. Fuhr.

The story told—A great persecution of the Christians took place in Jerusalem, and all except the Apostles were compelled to leave the city and to scatter in the region of Judea and Samaria. One of their worst enemies was Saul of Tarsus. These Christians took their Gospel with them, and taught it to those among whom they settled. One of these, Philip by name, went to Samaria and performed many miracles, such as casting out unclean spirits, healing the sick, etc. By these acts of mercy he won many converts. Later, Peter and John were sent to Samaria to complete the good work started by Philip. One of these converts, Simon by name, desired to buy with money the power of the Holy Ghost and he was justly rebuked for his sin. But God had now another work for Philip. His direction to him was vague, for He told him to go to a certain road, but did not designate any special point on the road. Philip implicitly obeys and there meets with a man of Ethiopia of great prominence and power. This man was returning from Jerusalem, where he had gone to worship, and was in his chariot, reading the Scriptures. He was seeking the truth, but was unable to understand what he was reading. Philip then interpreted the Scripture passages which he read and he believed and was baptized into the Christian faith. God then miraculously took Philip away, but the eunuch went on his way rejoicing.

Scripture references—Matt. 5:10; Matt. 5:13-16; Matt. 25:31-40; James 1:27; II Cor. 3:2; I Cor. 3:9; Mark 16:16; Isa. 6:8; I Samuel 3:4; Matt. 5:6; I Cor. 3:7.

Main lesson—That God will extend His kingdom in spite of all that Satan and wicked men may do to prevent it. In spite of all the trials and difficulties, victory is absolutely certain and the Church militant will finally become the Church triumphant.

Other lessons—God will cause even our trials and temptations to work out for good if we but trust in Him. A pure life, a sympathetic word, a kind deed, are all powerful factors in winning others to Christ. Opportunities are open to every boy and girl for service in the extension of God's kingdom. How are we, as boys and girls, making use of our opportunities?

Suggestions—This lesson affords a fine opportunity of implanting in the minds of the Juniors the Inner Mission idea. The great work of the Church is to give the Gospel to every creature, but there are many channels through which she may work. The ministry of mercy is one of these, but as Philip performed miracles in order that he might preach Jesus and Him crucified for the sins of the world, so our deeds of charity should have the definite aim of winning souls for Christ and the Church.

July 11.

It is good to have social meetings occasionally. Many Leagues find that summer picnic

meetings are greatly enjoyed by all of the members. This suggested program may be held on a lawn, a piazza, or in the woods. The program should be very informal, though a regular meeting should be called. The outline suggested may be varied to meet local conditions.

Follow the usual League program. Review the Scripture memory work and whatever hymns you are learning. Use suitable missionary hymns from L. L. Hymnal or S. S. Book. Scripture reading can be John 21:1-13.

Recitation:

His Name Shall Endure Forever

(Ps. 72:7-11)

His name shall endure for ever.
Continu'd as long as the sun,
And naught shall His people e'er sever,
All nations shall unto Him run.

All nations shall call Him blessed,
The gold of fair Sheba, His dower;
His name shall by all be confess'd,
He shall reign in great peace and pow'r.

He shall spare the poor and needy.
Blessing the children of men;
To the helpless, His help will be speedy,
Him name shall be glorious, Amen.

Like rain on the mountains falling,
Like showers that water the earth;
In His days the righteous shall flourish,
And the wilderness know no dearth.

The kings of the Isles, and Tarshish,
Shall offer Him gifts, all free,
Sheba and Seba shall worship
And praise Him eternally.

A handful of corn on the mountains
Shall fill all the earth with food
And rills grow into great fountains
And Eden be once more restor'd.

Reading:

"Happy-Heart"

By William H. Jefferys, M. D.

Many in the home Church will know what I mean when I say that Happy-Heart, the little pilgrim, has lost forever his last "burden." Miss Bender writes me on the Sunday after Ascension: "This little note is to tell you that your little Siang Pau died last Friday, May 22. He had everything on earth to make him happy and comfortable, but death did a great deal more for him than that."

I confess without hesitation that my eyes are all blurry as I write this of my little Chinese godson, our hospital mascot for these past eight years, the patient-beyond-words, sunny-faced little hunchbacked sufferer, with the sweet soprano voice. As I sit here I can hear him singing, clear and true, 'Ya-soo e ngoo!" (Jesus loves me.) And if the thousands of American boys and girls to whom I have so often spoken of him will listen with their hearts, they too can certainly hear that voice singing in the choir of unnumbered children whom Jesus has suffered to come unto Him through the lives and sacrifice of us who "know."

That boy was made, if ever a child was made, to appreciate Jesus and to follow Him into the Kingdom of Heaven. I have described him often as nine-tenths angel and one-tenth solid tuberculosis. He came to St. Luke's Hospital, Shanghai, a raw, heathen, consumptive hunchback, a sad little mite eight years of age. He heard there of Jesus, and he fairly opened his arms and ran to Him. And for eight years he has suffered and smiled through the weary days and nights of waiting. We pride ourselves on showing off our brilliant graduate students as the result of mission work. If I could have chosen one single Chinese convert to show to the whole Christian Church in America, it would have been "Happy-Heart." It was for this reason that I made him the hero of my little play for American boys, "Evening Rice," and put into his mouth the words which are fulfilled today, "Soon I shall see Jesus, the Light, face to face! And so I am well called 'Happy-Heart.'"

Happy-Heart indeed! If it had not been for St. Luke's Hospital he would never have heard the word "Jesus." It was Mr. Wong, the hospital deacon, who taught Happy-Heart of Jesus, and to sing to Him. It was a devoted Christian woman in Philadelphia who paid Mr. Wong's salary for years. Happy-Heart was worth it all, at least a million times over. "Suffer little children!" "Jesus loves me."

Original essay—"The Boys and Girls of Japan on a Picnic."

Suggestions: The music may be led by wind or stringed instruments.

An interesting guessing contest may be held on "Whither comes our lunch," bringing something of the food products of different lands.

An opportunity for service may be given in packing a basket for some one who is sick or infirm.

July 18.

By Charles W. Fuhr.

The story told—Saul (afterward known as Paul) was a bitter enemy of the Christians. He hated and persecuted them in the city of Jerusalem without mercy. Not satisfied with this, he went to the high priest and asked for authority to seize those in Damascus and bring them back to Jerusalem for trial and punishment. Having received this authority, he starts on his journey. As he came near to the city he was stopped by a light brighter than that of the sun. He fell to the earth and then a voice called to him, "Saul, Saul, why persecutest thou me?" Saul asked who it was that spoke and the voice answered, "I am Jesus whom thou persecutest." Saul, badly frightened, answered, "Lord, what wilt thou have me to do?" The Lord directed him to go to the city, where it would be told him what he should do. His associates then led him by the hand to the city, for he had become blind, and there he remained for three days without eating or drinking.

In the city was a disciple by the name of Ananias, who was directed by God to go to Saul. At first Ananias was afraid to go, because he had heard how that Saul had persecuted the Christians, but on being assured by God that He had chosen him for a great work, he obeyed and went and put his hands upon him, and there fell from his eyes, as it were, scales, and Saul's sight was restored. Then he was baptized. After remaining with the disciples for a short time, he began to preach Jesus Christ with great power, much to the amazement of the Jews of the city.

Scripture references—Matt. 7:21-23; Matt. 5:10; John 8:12; 12:46; Acts 5:39; Matt. 12:30; Isa. 15:6-7; John 15:16; Mark 16:16; I Cor. 15:10; I Pet. 4:10; Matt. 25:40.

Main lesson—Although Jesus has ascended into heaven and is seated at the right hand of His Father and we cannot see Him with the natural eye, yet He is also right here with His disciples, ever ready to protect, assist and encourage them. "Lo, I am with you always" is His last promise. Whatsoever we do, therefore,

to our fellow Christian, we really do to Him. If we love them and do them good, we do it unto Christ; on the other hand, if we, like Saul, persecute or do evil to our fellow Christians, then we persecute and do evil to our Saviour. Keep this thought before us and it will stimulate us to good works.

Other lessons—It has sometimes been claimed that all that is necessary to be saved is to be sincere. This lesson teaches us otherwise. Saul was sincere enough, he thoroughly believed that he was doing God service by persecuting the Christians. After his conversion he recognized that he was chief of sinners. This teaches us that no matter how sincere we are, if our sincerity is not founded upon the truth, it is not acceptable to God.

Take time to study God's Word and to commune with Him in prayer.

Suggestions—It might be well for the superintendent to inquire of the Juniors as to how many read their Bibles and pray daily. Urge them to have their own Bibles and use them. A systematic course of daily Bible readings might also be given the Juniors by the superintendent.

JULY 25.

The story told—There was a certain Gentile named Cornelius living in Cesarea. This man occupied an important position, for he was captain of the Italian band. He was devout and God-fearing, for he prayed faithfully unto God and gave gifts. And so God heard him and accepted his worship.

When he was at worship, about the ninth hour of the day, he saw an angel in a vision who told him to send to Joppa and call for Simon Peter, who would tell him what to do. He did so and sent servants to Joppa, who related to Peter why they had come. In the meantime Peter had a vision in which God taught him that which He had created was not common nor unclean. So Peter accompanied the servants back to Cornelius, who heard Peter preach the Gospel of Christ.

"While Peter yet spoke" the Holy Ghost came upon them with the result that they were baptized. Thus did God extend the power of His love upon the Gentiles as well as upon the Jews.

Scripture References—Acts 8:2; 22:12; Eccl. 7:18; Ps. 25:5; 55:17; 88:1; 119:2; Heb. 1:13, 14; Ps. 102:17; Prov. 15:8; Ez. 1:1; Mark 1:10; Acts 7:56; Rev. 19:11; Lev. 20:25; Matt. 28:19; John 6:68; Acts 4:31.

Main lesson—God's Grace is for All People.

Other lessons—God hears and answers true prayer. All things God has created are good. God uses men to spread His Kingdom. Christian baptism brings newness of life.

Suggested topics for brief essays—"A Centurion—Who and What Is He?" "Cesarea." "Visions in the Bible." "The Life of Peter." "The Outflowing of the Holy Spirit." "Christian Baptism."

Practical thought—Never fail to pray constantly for missions.

A Girls' League Meets Out of Doors

By Clara Frank Minnich.

Some one said, "What a pity to waste these beautiful spring days indoors," and some one else replied, "Well, why not go on a hike out into the fields somewhere and hold your meeting under the trees?"

So it follows that on the next Saturday afternoon we met at the church corner and proceeded to the open country. Only we did not "hike" all the way. We were provided with carfare by previous arrangements and rode to the end of the elevated where we found we had quite sufficient hiking for city girls. Over a hot sunny road we tramped, over stepping stones in a shallow brook, and up a steep hill before us we found an ideal place to stop.

We were so glad to find a pump on the way, but we had no cups. However, one of the "grown ups" had a small note book and some kindergarten knowledge, so then and there we all learned to make paper cups. To be sure they held no more than a thimbleful, but by constantly refilling them they proved amusingly satisfactory.

How we laughed when one of us got stranded in the middle of the brook and temporarily lost her nerve, fearing to go backward or forward.

It wasn't long, though, with the help of an older and bolder member, that the timid one dared to go on—forward, of course. Leaguers always go forward.

There was a fence, too, that some of us climbed over and some crawled under, but we arrived at our hilltop safe and sound at last.

There the violets coaxed us to pick them right away, but we resisted, saying, "No, let us first give praise to God for the strength given us to come and for such a glorious "out of doors" to come to.

Our little service was beautifully impressive. The girls took their parts as assigned and we needed no book save the Bible. The Sacred Word seemed more than ever precious in such fair surroundings, and the young voices sounded wonderfully sweet singing, from memory and without an instrument, "Beautiful Saviour" with its so appropriate stanza,

"Fair are the meadows, fair are the woodlands,
Robed in flowers of blooming spring—"

We also sang "A Mighty Fortress Is Our God." We never miss its meaning now, since we have recited it so many times, talked of its history and dwelt upon its grandeur.

After the prayer and benediction we turned to the waiting violets. The ground was fairly purple with them in some places and oh, what a joyous time we had gathering great bunches of them and chattering merrily all the while.

And, oh, yes, I forgot to tell you that we had cakes and candy with us—enough to feed an army it seemed—but our little band

(*Continued on page* 29.)

Conventions

BY THE GENERAL SECRETARY

THE French Cession, known as the Louisiana Purchase of 1803, is a great Lutheran province. Nebraska, Kansas, Iowa and South Dakota are in the very heart of this territory. It is the world's great corn belt. In 1906 the Lutherans were 250,840 strong in this territory. Take a map of the United States. Look at the rivers. Look at the railroads. Look at the mountain chains. In the very keystone of the United States spanned from east to west are these four States. The Missouri River Valley is the garden spot and granary of America. From the Luther lands of Europe have come thousands of our household of faith who have established their homes on these rolling prairies. In the virgin soil of the plains the Lutheran roots have fastened themselves; and, like the mustard seed, the tiniest of seeds, the tree is growing whose branches with growth and maturity afford shelter for hundreds of thousands. A tree in growth and beauty, Nebraska, Kansas, Iowa and South Dakota are a Lutheran Gibraltar.

In these four States successful conventions of the Luther League have been held. The Nebraska State Convention was held in the Danish Lutheran Church, Pohocco, April 22 and 23. This was the fifth annual convention. The fourth annual convention of the Luther League of Kansas was held in St. Paul's Lutheran Church, Peabody, April 28 to 30. The eleventh convention of the Luther League of Iowa was held in the Bethesda Norwegian Lutheran Church, Jewell, May 5 and 6. The eighteenth annual convention of the Luther League of South Dakota was held in the United Norwegian Lutheran Church, Webster, S. Dak., May 14 to 16.

The Nebraska Luther League had as its convention theme "Methods." The convention met in the charge of Rev. F. C. Schuldt, president of the Nebraska State Luther League. The opening address was delivered by Rev. L. L. Lipe, Grand Island, on the subject "Helpfulness and Loyalty." At this session President Schuldt delivered his annual address. The music of the evening sessions furnished by the united choirs of the Danish Lutheran Church of Pohocco and the German Lutheran Church of Fremont was a feature of the convention. A reception was tendered the delegates and visitors at the home of Mr. and Mrs. A. W. Christensen, Pohocco. Among the excellent features of the program were two papers. One on "Fitting the Luther League Training Into the Activities of the Church" and the other on "Opportunities and Responsibilities of the Young Men in the Luther League." A conference on "Ways and Means for an Effective League," participated in by Mr. A. W. Christensen, Mrs. C. N. Swihart, Mrs. John Lauritsen, Miss Louise L. Weiland and Rev. J. Schrader, illicited much interest. The addresses at the grand rally were delivered by Rev. C. N. Swihart, Omaha, and Rev. C. B. Harmon, North Platte.

A most interesting feature of the Nebraska convention was the exceptionally large number of men and pastors present.

"Doers of His Word" was the theme of the convention sermon by Rev. B. R. Lantz, of Salina, at the opening session of the Kansas State Convention. The Luther League of Peabody, as the host of the convention, reversed the usual order with happy effect. Instead of a social hour at the conclusion of the evening service, the convention got under way with a dinner served in the church parlors immediately before the opening session. A paper, "The Junior League, Its Place in the Church," illicited much discussion. One feature of the program was a missionary session. Rev. G. G. Clark, Wichita, Kan., read an interesting paper on "The Young Lutheran and Evangelism." Other interesting papers were "The Claim of the Church Upon the Luther League," "The League's Message to the Individual," "Why Use the Common Service?" and all these papers were followed by general discussions. Thursday evening Rev. Harvey S. Lawrence, D.D., pastor of the English Lutheran Church, at Peabody, gave his illustrated lecture on "The Hero of the Reformation." It was interesting and instructive. "Ein Feste Burg Ist Unser Gott" was illustrated, and words and music were thrown on the screen, the entire convention rising and singing Luther's great battle hymn. After the lecture Rev. Luther M. Kuhns, General Secretary of the Luther League of America, delivered a short address on "Reasons for the League."

Prof. H. P. Kirkevold welcomed the delegates to the Iowa State Convention. An exceptionally large number of pastors were present at this convention. Rev. A. Norrbom, pastor of the First Swedish Lutheran Church, Des Moines, gave the keynote address on "Our Young People in Action." The convention theme was "Methods." Papers were presented on "The Luther

League and Present Day Problems," "What the Luther League Demands of the Leaguer" and "The Value of the Luther League to the Church." Interesting discussions followed the presentation of these papers. Two conferences were held. One considered "The Working League" and the other "Ways and Means for an Effective League." In these two conferences eight papers were presented by eight Luther Leaguers. They were of superior merit. A reception was tendered the delegates and visitors in the parlors of the Bethesda Norwegian Lutheran Church, Rev. Martin Norstad, pastor. It was a very enjoyable function. A feature of the convention was the sacred concert given by the joint choir of the Lutheran Church and Jewell College at 8 o'clock on the night of the grand rally at the college chapel. Mr. Carl Abrahamson was the director and Miss Emma R. Knudson, the accompanist. Among the selections were "Send Out Thy Light," Gounod; "Praise the Lord O My Soul," Danks; "I Cannot Trace the Way," Noyes; "Praise Ye the Lord," McAfee; "Jerusalem," Gounod; "Babylon," Gounod; "Lift Up Your Heads," Ashford. The Misses Corinne Neafie and Vivian Kivits, of Des Moines, furnished special numbers. Rev. K. O. Eittreim, president of Jewell Lutheran College, delivered the rally address on "The Value of Song and Music in the Church Service." The spirit of the convention was wonderful.

A cyclone that crossed north of Webster in the direction of Bristol and Aberdeen cleared the atmosphere and made the weather conditions for the opening day of the South Dakota convention ideal. The convention theme was "Stewardship." Rev. O. O. Hafstad and Mr. Thorwald Ditmanson welcomed the convention to Webster. Mr. J. M. Runstad, chairman of the executive committee at Vermillion, responded. Mr. James O. Berdahl, Lake Preston, president of the State League, was prevented from being present owing to the death of his mother. The convention extended condolence through the officers to their bereaved president. Three papers of exceptional ability were presented—"Stewardship of the Individual Christian," "Stewardship of the Individual Young People's Society" and "Stewardship of the Individual Church or Congregation." The attendance was unusually large. New Leagues were received into membership and the reports were most encouraging. A conference was held on "How Can the Local Luther League Help?" The following points were considered: (1) Its members to study the Word of God. (2) Its members in devotional preparation for service. (3) Its members to take a deeper interest in Church work. (4) To hold the young people. Quite a number of pastors were present. A feature of the convention was the social session which was a reception to the visitors by the local League at the Commercial Club Rooms on the first evening of the convention. It was a banquet and Hon. Frank Anderson, of Webster, acted as toastmaster. Toasts were responded to by Rev. O. O. Hafstad, Rev. O. Glesne, Hon. Lewis Larson, Miss Millie Thorson, Mr. E. U. Berdahl, Mr. J. M. Runestad, Rev. Luther M. Kuhns, General Secretary, and others. The Sunday services were held at the Opera House. The Methodist and Congregational Churches adjourned their services in order that their members might attend the convention services of the Luther League of South Dakota. The convention sermon on Sunday morning was delivered by Rev. Olin S. Reigstad, Madison. The Opera House, holding 1,000 people, was crowded at all the services of the day. In the afternoon Rev. Luther M. Kuhns, General Secretary of the Luther League of America, delivered the address on "Power and Progress." Mrs. Gardner, of Britton, and Mr. Rudolph Kraushaar, of Aberdeen, sang two pleasing solos. An interesting number was a violin duet by Rev. Kraushaar and Mr. Abrahamson. The concert and rally meeting was held in the evening at the Opera House. The rally address was delivered by Rev. Edwards, pastor of the Norwegian Lutheran Church, Watertown. A feature of this convention was the music by the Choral Union of Aberdeen, Bristol and Webster. During the convention fine solos were rendered by Mrs. Clare Fintzel, Mrs. Jacob Boyd, Mr. James Rathbun, Mr. Rudolph Kraushaar and Mrs. Frank Anderson and Mrs. Gardner, of Britton. The convention closing exercises were in charge of the General Secretary, Rev. Luther M. Kuhns.

At all of these conventions the General Secretary conducted a Luther League institute. "Making the Wheels Go Round" was the subject of the institute. Eighteen Luther Leaguers at each convention participated in this institute.

A feature of these conventions was the large number of delegates and visitors who found time to attend the session. A spirit of enthusiasm and religious fervor marked all four conventions. The interest never lagged from the opening session to the closing moments of the conventions. This note of enthusiasm and intense interest was a very marked feature.

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IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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Editorial

Independence Day should be a day upon which we take stock, and examine our inventory for a forward movement in developing historically our American institutions. As we do so it is to discover the patriotic courage of our forefathers. They dared for principle to break with the mother country. They recognized a moral and religious sentiment and struck for liberty. They made an intelligent start for national life. In all they did they laid strong foundations and built for the future. Because of their spirit and what they did we have today our splendid national heritage.

With grateful acknowledgment to God for his providential goodness in the years now past, the State Leagues met in convention recently and set their faces courageously and confidently toward the future. Their spirit to work and pray will assure the success of this auxiliary of the Church, the Luther League, whose spirit is "Of the Church, By the Church and For the Church." We are many in numbers and many in divisions, but we are all one because we have the same creed, and this should bind us in earnest and united work for the Master. We boast of our numbers and congratulate ourselves upon many things, but we will not prove our ability to accomplish anything until we unite, young and old, for one common object, the salvation of the world. Our inner spiritual life must flame with zeal for the Cross. It is important the promptings of the spirit should move us with desire to be of service in accomplishing the spread of the Gospel. We are reminded of the value of the inner life by quoting the words of the Prophet, "not by might, nor by power, but by my spirit, sayeth the Lord of Hosts." Let it be our prayer that this may be the spirit of work in and for our Church. May God arouse in us a spirit of loyalty and increased Christian activity. May ours be a spirit not only of interest but of action, then our congregations must feel the influence and benefits of our spiritual quickening.

Christian men often have their sense of values badly confused. Frequently we fail to fully appreciate our fellow men or even ourselves. For example, take some man of our acquaintance. His brain weighs but thirty ounces. As he stands on the ground and we look down upon him from a great height, he appears to us as a mere speck. A few thousand feet away and we cannot see him at all. Nevertheless his thoughts encircle the globe and pierce the starry firmament. Like concentric waves caused by the pebble dropped in the ocean, his influence goes as far as men touch one another, even to the ends of the earth. This man may be able to bring into harmony with his will those of a great number of other men. Now there is no man in joint fellowship with God who cannot do the same thing in the spiritual world. In God's world riches and power and activity count for little. The prayer of the faithful and the humble have the power to change spiritually the thoughts of others. They rise to the throne of God while the lip service of half-hearted men never stirs our emotions.

In these days of progressive views and advanced thinking it is important that every one of us be fully grounded in the faith, able at all times to give a reason for the hope that is within us, and ready to stand up for that which is right, no matter what arguments are presented or by whom; and therefore every opportunity in the line of education and information should be gladly sought and appropriated. The press of today is flooding the country with light and enticing literature, the reading of which unsettles one's mind, and often his faith, so that care should be taken in our course of reading and of investigation. There are publishing houses in this country which are issuing good literature, the very best, and their announcements should be studied with care before purchasing or reading books. But we, as loyal Lutherans, should read our own literature—our Church papers, the books and pamphlets issued by our Church Publishing Houses, and the Reading Course and publications of the Luther League of America—for thereby we keep ourselves in touch with that which our Church is doing, and we read the books which are helpful. Above all things, we must not forget that the Bible is the root of all principle and of all education. It is the mightiest factor in a man's life, and the young people of today are missing an opportunity in neglecting the careful reading and study of this great book. They will soon be the men and women of tomorrow, who will govern and direct the affairs of the Church as well as of the State, and if there is a good heart, with strong principle and education founded upon religious instruction and a brave Christian life, we need not fear for our Church or for our country. May God help us, individually and collectively, to take a stand for the right, to be strong in faith, to be fearless in action, and to be earnest about the Master's business.

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At present there is much criticism of Christians and their lives, and the inconsistencies of our Church members is the pretext of many a man and woman for remaining out of the Church. Often what is considered an inconsistency on our part as Christians is the desire to live according to principle. The time is coming—yea, now is—when the success of the Gospel will depend upon the life of each Christian, of each man and woman who professes to be a follower of Jesus Christ; we in our training as young people must learn the principles of true living, and by God's help must live according to those principles, if we desire to please Him who gave His life for us. It is to be noted that St. Luke, in speaking of the life of Christ, says that Jesus increased in wisdom and stature and in favor with God and man." In other words, the individual who serves God has the respect of man. Let me call your attention to Joshua 1:8-9 as the command of God to each one of us: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

And the assurance of success which he furnishes in Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

This is not intended as a sermon, but simply as a hint, that, as we take into our mouths the food which strengthens our bodies, so we may take into our hearts the meat which perisheth not, but serves to revive and strengthen us for the performance of the duties which God has given us.

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THE JUNIOR LUTHER LEAGUE

(*Continued from page* 25.)

did nobly by the good supply. Fresh air always adds an extra edge to the appetite, you know.

Well, it surely was hard to leave those flowers. We felt we could stay there all night and still be busy picking in the morning.

However, our staid superintendent (which means she would have stayed, too, I believe) exclaimed finally, "Oh, girls, we must go home! Then, as we lingered, "I suggest that each of us pick just one more violet and then we positively will go."

So we did, and wending our way somewhat wearily but very happily to our homes, we planned on the way for a longer excursion next time.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The Lutheran Young People's Society of Greater New York, belonging to the Missouri Synod, has opened a hospice in this city.

WASHINGTON

—The new National Lutheran Home for the Aged was dedicated on May 19. Rev. H. L. Yarger, D. D., president of the General Synod, delivered the address.

CHICAGO

—The Lutheran Ministers' Association celebrated the fifteenth anniversary of its organization with a banquet in the Auditorium Hotel, April 12. The association is the oldest and largest of its kind, including about 75 Lutheran pastors, representing eight Lutheran Synods of the English, Swedish, Norwegian, Danish and German languages.

—The new church edifice of St. Paul's Church, Rev. Lars Hausville, pastor, was dedicated on May 16. The building cost over $75,000.

CHARLESTON

—Captain Peter Tecklenburg, who died recently in this city, bequeathed $1,300 to Newbury College for the purpose of founding two scholarships in memory of his wife.

GENERAL

—The General Synod was in session May 26 to June 2, 1915, at Akron, Ohio, in Trinity Church, Rev. E. W. Simon, D. D., pastor. Rev. H. L. Yarger, D. D., president, preached the opening sermon. After the administration of the Holy Communion, Rev. J. A. Singmaster, D. D., was elected president. Dr. Singmaster is president of the Theological Seminary at Gettysburg. Rev. Frank P. Manhart, D. D., was re-elected secretary, and Mr. George H. Knollenberg, of Richmond, Ind., treasurer.

One of the first official acts of the Synod was to authorize the consolidation of the Boards of Home Missions and Church Extension, which step was recommended by the executive committee. The separate boards will be continued for legal purposes, but as soon as possible the new board will take over the work of both. An increase in apportionment of three cents per member was granted for Home Mission work. The Home Mission Board reported having received during the biennium $250,082.67, an increase of $9,728 over last biennium. Twenty-two missions had become self-supporting, and forty-four were added to the roll during the two years. There are now 274 missions supported in part by the board.

The Foreign Mission Board reported receipts of $234,505.22, an increase of $16,000 over the previous biennium. The collections on apportionment had increased four cents per capita, bringing that offering up to 49 cents per year per communicant member. In the Synod's field in India there are 42 missionaries and 833 native helpers. In the two years there had been an increase of 5,530 baptized members and 1,803 communicant members. The native Church in India gave $60,418 toward its own support during the two years, an increase of more than $12,000.

The laymen's missionary movement committee presented an interesting report. It has had two secretaries in the field, expending on its work $7,500, which was raised by subscription among a few laymen. The report shows 4,303 men had been engaged in the "every member" canvasses made in various churches. In 118 churches canvassed in this way the amounts pledged for current expenses totaled $175,-268.62, or a gain of $28,515.48 over previous years. In 87 congregations there had been 1,018 new members added and 1,236 new members added to the Sunday schools as the result of these canvasses.

A plan of systematic effort to enlist young men in the gospel ministry was adopted.

The recommendation of a committee for the creation of a Board of Inner Missions was adopted.

The Publication Board was authorized to purchase the Lutheran Observer and to consolidate it with the Lutheran Church Work, under the name "The Lutheran Observer and Church Work," the united paper to be managed by the Publication Board and edited by a man elected by a committee elected by the General Synod.

The committee on Lutheran Brotherhood presented a gratifying report and was continued.

For two days previous to the convention of the General Synod, the Brotherhood had been in session at the same place. The opening banquet was attended by 450 men, and more than 100 others could not be accommodated because their acceptances had not been received in time to increase the facilities. Reports showed that the Brotherhood now has enrolled more than 17,000 men. This was the third convention, with an attendance double that of any preceding. Hon. John L. Zimmerman, of Springfield, Ohio, was re-elected president.

—During the first quarter of this year the Foreign Mission Board of the General Council sent over $7,000 to the missions of the Breklum Mission Society in India. This sum will later be returned, but the board has donated $1,000

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outright for the relief of German missionaries in India.

—Rev. L. Larsen, a former president of the Synodical Conference, and for fifty-one years professor and president of Luther College, Decorah, Iowa, died at Decorah on March 1, aged eighty-one years. Dr. Larsen was especially interested and a leader in the Colored Mission work.

—The Federal Council of the Churches of Christ in America has invited its constituent bodies to celebrate the five hundredth anniversary of the martyrdom of John Huss, on July 6, 1915.

—Rev. E. A. Trabert, of the executive committee of the Luther League of America, was installed as pastor of St. Paul's Lutheran Church, Lima, Ohio, on May 20.

—Miss Edith Edna Helwig was married on May 6 to Mr. Otto Carl Rohde. Both Mr. and Mrs. Rohde are well known Luther Leaguers of Detroit, Mich.

—James O. Berdahl, of Preston, S. D., former president of the Luther League of South Dakota, was bereaved by the death of his mother, which occurred on May 15.

—Rev. C. J. Renhard, of Portland, Ore., has been called to the presidency of the college at Cœur d'Alene, Idaho.

—Rev. U. H. Graves has resigned as pastor of the First English Lutheran Church, Schenectady, to take effect July 1.

—Rev. Carl Solomonson, of St. Paul, has accepted the presidency of Northwestern College, at Fergus Falls, Minn.

—A pastor of the United Norwegian Lutheran Church, whose salary is $300, has subscribed $100 to the Synod's jubilee fund.

—Rev M. L. Stirewalt, of Hickory, N. C., has accepted a call to the pastorate of St. Paul's Church, Frankfort, Ind., and professor of religious studies in Weidner Institute, Mulberry, Ind.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

RHINEBECK DISTRICT

—This District Luther League—the first organized outside of New York City—celebrated its twenty-fifth anniversary on May 11, the convention being held in the same church in which the original organization was effected, the third Lutheran Church, Rhinebeck, of which Rev. Walter Miller, D. D., is now pastor.

The speakers and their subjects were: Rev. George T. Heintz, Saugerties, "Looking Backward"; Rev. W. G. Boomhower, Wurtemburg, "Looking Forward," and Rev. H. D. Shimer, Hudson, "The Luther League's Outlook." All these papers were of a high order of merit and evoked a spirited and interesting discussion.

At the evening service, Rev. George E. Hipsley, of Red Hook, delivered a very scholarly and helpful address on "What 1917 Will Commemorate in the Protestant World."

The statistical report of the district shows a total of 16 societies with a membership of 693, a gain of 99 over last year.

The following were elected: President, Geo. L. Snyder, Kingston; vice-presidents, James M. Reynolds, Valatie, and Charles Hallenbeck, Hudson; recording secretary, Miss Carrie E. Kleeber, Saugerties; corresponding secretary, Miss Verna Traver, Wurtemburg; treasurer, A. Parker Boice, Germantown.

The District League is inaugurating a movement looking to the establishment of a Lutheran Old Folks' Home, somewhere in the Hudson Valley, in the near future, and a committee was appointed to investigate the outlook and report next year.

MOHAWK VALLEY DISTRICT

—The Luther League of the Second Lutheran Church, West Sandlake, Rev. George Kling, celebrated its twenty-fifth anniversary May 2.

CONNECTICUT

—The Luther Leagues of Hartford and New Britain held a joint meeting in Odd Fellows' Hall, Hartford, on the evening of May 2. Rev. F. W. Schaefer, of Rajahmundry, India, gave an interesting description of League work in that country. This was followed with an address by Rev. C. E. Blethen, which dealt with the historical development of the Luther League in the New England States. He also outlined the distinctive characteristics of the Luther League.

—There was an unusually large attendance at the last regular monthly meeting of Luther League of St. Paul's Church, Hartford. In addition to the members of this League, there were also delegates of the Luther League of New Britain present. The occasion for such an unusual gathering was revealed after the regular business had been concluded, when Mr. Froebel, in behalf of the League and congregation, made an appreciative address to Pastor and Mrs. Blethen, presenting to them a well-filled purse of gold. The New Britain delegation remembered Pastor and Mrs. Blethen with a handsome bouquet of cut flowers.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its twenty-second convention at Johnstown, July 20 to 22. The sessions will be held in the First Church, Rev. Robert D. Clare, pastor. Mr. F. C. Leupold, 624 North Fifty-seventh street, Philadelphia, is in charge of the registration and will answer all inquiries.

UPPER LEHIGH VALLEY DISTRICT

—The district convention of Upper Lehigh Valley District opened in St. Paul's Church, Summit Hill, with 56 delegates and pastors in attendance, Tuesday, May 18, at 10:30 a. m. The president and vice-president made very interesting reports. The treasurer's report showed that this District League has paid in full the State and National League dues to the State treasurer. The statistical report showed an increase in membership of 118.

After this there was election of officers, as follows: Ellis E. Stauffer, president; George Nahler, vice-president; Frida Komtoskie, secretary; Herman Kremmosser, treasurer; Minnie Getman, statistical secretary.

The District League is supporting a student at college in preparation for the ministry.

Rev. Hegley, of Allentown, was one of the speakers of the evening and his address was one especially for the young person starting out in life.

The convention adjourned to meet at Trinity, Lehighton, in September, 1915.

It was also decided to hold a sub-district rally at Grace Church, Lehighton, on June 17, 1915, and one at Conyingham in June, the date to be decided later.

PITTSBURGH DISTRICT

—The forty-sixth convention of the Pittsburgh District Luther League was held in St. John's Lutheran Church, East Liverpool, Ohio, May 13, 1915.

About 250 delegates and visitors attended this very successful convention. Rev. A. M. Himes, of Etna, Pa., was chaplain of the convention and opened the first session with devotional services at 9:30 a. m. Mr. Scheffer, physical director of East Liverpool Y. M. C. A., made the address of welcome, which was responded to by Mr. William H. Hartman, the vice-president.

The reports made by the chairmen of the branches showed very good work done and that the Luther League is progressing rapidly. Mr. Charles W. Fuhr, of Pittsburgh, the Junior Work superintendent of the District League, gave a splendid talk on the subject "If a Senior Society, Why Not a Junior Society?"

During the noon recess the election was held for delegates to the State convention. The result was that Miss Virginia M. Boyer, Mr. K. J. F. Wilharm, Mr. William H. Hartman, Miss Caroline A. Beyer and Miss Ella R. Kuhn were chosen delegates.

At the beginning of the afternoon session, Rev. John I. Shand, of Pittsburgh, made a summary of the reports of the chairmen of the branches, and he brought clearly before the convention just what each branch is doing.

Rev. J. E. Dietterich, D. D., of Duquesne, Pa., spoke on "Periodicals" under the head of "Lutheran Literature." He was followed by Rev. Ambrose Herring, the Inner Mission Work superintendent of Pittsburgh, on "Books," under the same topic. Mr. D. A. Kommel, of Monaca, Pa., spoke on the topic for discussion. "The Study of Missionary Methods." Mr. Kommel brought out facts and figures tending to show why some denominations are succeeding while others are standing still.

The evening meeting was addressed by Rev. S. N. Carpenter, of Johnstown, Pa., on the topic "Arrested Development—Its Prevention."

—The Luther League of St. Paul's German Lutheran Church, New Castle, recently contributed $22.25 for the fund for the war sufferers through the New York City Inner Mission Society.

—The Luther League of Trinity Church, McKeesport, contributed $5 for the fund for the relief of German Foreign Missions.

WEST VIRGINIA

—The next convention of the Wheeling District Luther League will be held on June 17 in Trinity Lutheran Church, Bridgeport, Ohio, Rev. D. P. Crickenberger, pastor.

OHIO

NORTHEASTERN DISTRICT

—The annual spring convention of the District Luther League of Northwestern Ohio was held in Zion's Lutheran Church, Defiance, Ohio, Rev. W. H. Shepfer, pastor, on Wednesday, April 28. The morning service was conducted by Rev. E. J. Wackernagel, of Toledo, the sermon being preached by Rev. Allen O. Becker, of Bryan, Ohio. After dinner all the delegates were taken in automobiles on a sight-seeing trip for an hour.

The afternoon session's opening service was conducted by Rev. Richards, of Toledo, after which Miss D. Feinl, of Defiance, gave an address of welcome, which was responded to by the president, Mr. George Smith. The convention theme of the afternoon was "Practical Luther League Methods," being divided into three parts: "Practical Leader," Miss Marion R. Caines; "Practical Leaguer," Mr. Harold Barr; "Practical Outsider," Mr. Herman Hinckroth.

Miss Caines emphasized the importance of leadership and pointed out and described the qualities of the successful leader. First, the real leader must have a head capable of thinking. No amount of machinery or ready-made methods in the hands of the presiding officer will make up for the lack of brains to use wisely and effectively what machinery he has or to adapt or devise methods that fit the conditions. Second, the practical leader must have a heart. As two important functions of the heart, the speaker pointed out courage and love —courage to continue hopefully his efforts in the fact of difficulties and trials, love toward God and man as the motive and groundwork of all his words and deeds. Third, the successful leader must have hands. He must not only think and feel, he must *do* things. However clear may be his head for forming plans, and however strong may be his heart's desire for their success, his hands must be ready and capable for their execution. And last, the leader must himself be a living example of the character produced by religion. Through the life of the leader does abstract religious theory become applied Christianity.

On his subject, "A Practical Leaguer," Mr. Harold Barr referred to the technical schools for the training of men for work in trades and professions as an indication of what the Church and Luther League need to do in preparing young people for active work in the Church. Young people trained in religion as youth are trained to secular pursuits in technical schools will not need urging to secure performance of their moral and spiritual duties.

Mr. Hinckroth offered candid but friendly criticism of the League. He urged Leaguers to be more hospitable in the church relation to strangers, to be more cordial and kindly in the social relation among members, and to be more consistent in their daily lives.

After an exceedingly interesting discussion of the topics by the delegates the business of the convention was transacted. At the close of this session lunch was served.

The evening session opened at 7:45, service being conducted by Rev. Shepfer, of Defiance. The sermon was preached by Rev. C. D. Miller, of Cleveland, Ohio.

It was agreed by all in attendance that it was one of the best, if not the best convention, ever held by the district.

CANTON DISTRICT

—The fourth annual convention of this District League was held on May 30-31 in St. Paul's Church, Alliance, Rev. W. W. Kennerly, pastor.

INDIANA

—The Indiana State Luther League convention will be held at Lafayette, Ind., Tuesday, Wednesday and Thursday, June 29, 30, July 1.

ILLINOIS

CHICAGO DISTRICT

—The United Luther League of the Church of the Ascension, Rev. C. Edward Derr, pastor, tendered a reception to the confirmation class on April 14. This society is trying the experiment of holding four regular monthly meetings, two on Sunday evenings and two on Monday evenings.

MINNESOTA

TWIN CITY DISTRICT

—The annual meeting of the Luther League of the Church of the Redeemer was held May 21 at the home of the vice-president. Reports showed a membership of 57, a gain of 19 during the year. All the members are looking forward to a still larger gain the coming year. The following officers were elected: President, Carl A. Carlson; vice-president, Allen Swenson; secretary, Emilie Horne; treasurer, Florence Jackson.

NORTH CAROLINA.

—The Luther League of St. James Church, Concord, has shown a healthier condition since Easter. New officers were elected for the ensuing year as follows: President, Mr. S. Kay Patterson; vice-president, Mr. Clyde W. Propst; secretary, Miss Frances F. Ridenhour; treasurer, Miss Ruby E. Cline. Devotional meetings are held every Sunday evening preceding vespers, and they are well attended. The League has recently become identified with the District League of North Carolina and sent a delegation to the recent convention.

SOUTH CAROLINA

—At the regular monthly meeting of the Luther League of St. Barnabas Church, Charleston, held May 5, 1915, the most important item of business was the report of the special committee appointed several months ago to arrange for an entertainment. This committee handed over to the treasurer $66.50 as net proceeds. Of this amount $40 was at once contributed to the work of the Young People's Societies of South Carolina and $15 to St. Barnabas Church.

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